

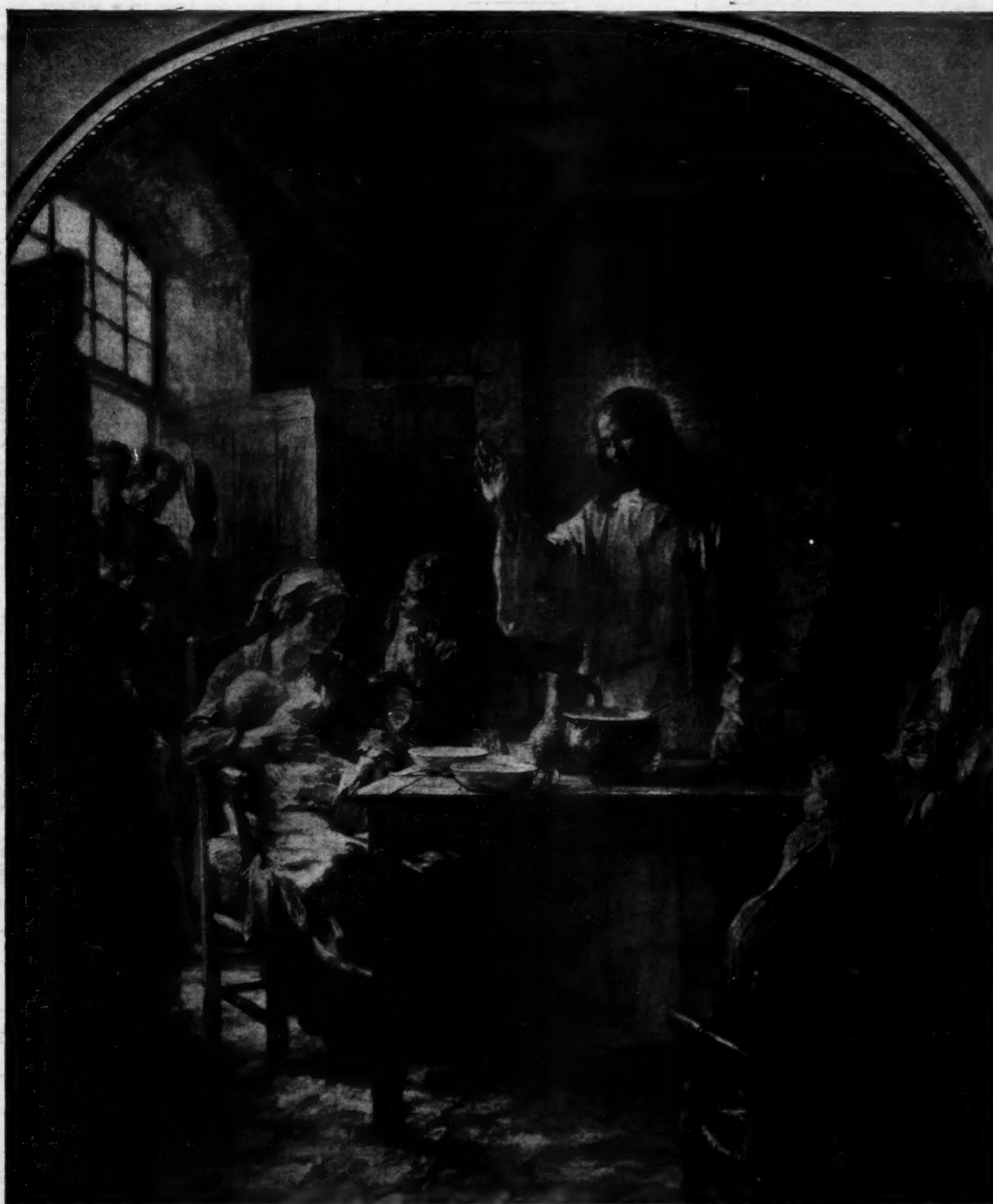
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Volume XCI

10 February 1906

Number 6



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Saturday
10 February 1906

and Christian World

Volume XCI
Number 6

Event and Comment

WE REPRESENT on our cover this week the painting by M. Leon Lhermitte recently acquired by the New York Metropolitan Museum of Art, called Christ in the Home of the Lowly. The artist himself describes the picture and sets forth his ideals in a letter to Mr. Hermann Schaus, who brought the picture to America:

I have wished to depict the Christ, the friend of the humble folk, eternal consoler of the poor for whom life is a burden. He brings to them the comforting and helpful words which engender hope.

A large part of the interest in my painting centers upon the young mother surrounded by her children. She is wholly absorbed in the contemplation of the divine visitor, to whose exhortations she is listening in rapt devotion. I have endeavored to bring to all of the figures in this scene the varieties of emotions proper to each, but united as one in the expression of confidence—respectful in the old, searchingly so in the young.

The painting attracted marked attention in the Paris Salon where it was first exhibited, both because of its spiritual appeal and because it is quite different from the open-air French scenes which Lhermitte has so often painted. Visitors to the Boston Art Museum, however, will recall an equally striking picture by the same artist known as The Visit to Emmaus and representing Christ breaking bread with two workmen in a modern peasant interior. We may well congratulate ourselves that both of these deeply religious works are in American museums. We are sure that our readers will accord the picture more than a passing glance and will gain from it a freshened sense of the relation of Christ to the daily life of common people.

FINANCIAL RETURNS from the special effort now being put forth by the American Board are gratifying, as statements elsewhere in this paper show. But we

The Spiritual Effect of the American Board Campaign

look upon this outcome as of less moment than the spiritual influence which such a campaign is exerting. Abundant testimony comes to us that the prayer meetings held in connection with the services in each city are notably tender, and that the addresses are not mere pleas for individual fields but challenges to the churches to grasp the providential meanings of these great days of the Son of Man. In almost every city too, a spirit of longing on the part of the pastor and laymen for larger blessings seems to be brought to the surface by these gatherings which are virtually an equivalent of a day's session of the annual meeting of the Board. To look upon the campaign as a narrow one is to misunderstand it. It is one form of the revival for which

we are all looking and its net outcome can hardly fail to be fraught with good not for the American Board only, but for its sister societies also and for our entire Congregational fellowship.

PRESIDENT ELIOT of Harvard in his annual report calls attention to the significance of the fact that Prof.

Harvard's Recognition of Professor Moore

E. C. Moore, an Orthodox Congregational minister, is now chairman of the board of preachers at Harvard, whereas for a long time control of this side of the university's life has been in the hands of Unitarians. His putting of the matter is worth reproducing. He says:

For about ninety years—that is, ever since the college has maintained religious services distinct from those of the First Parish Church in Cambridge—these services have been in the hands of members of the Unitarian body; although since 1881 ministers of many different denominations have been systematically employed as preachers in the college pulpit.

President Eliot's personal adherence to Unitarianism never has led him to deal with either the divinity school or the university's problems on lines which fostered sectarianism at the expense of the university. Years ago he made the divinity school non-sectarian at the cost of considerable criticism from many Unitarians; and now he has recognized another need and met it with breadth. Dr. Moore's qualifications for this post of religious leadership at Harvard are universally admitted. With all the demands of his professorial chair he is nevertheless rendering large public service in various directions. Not the least of his regular duties are those connected with the chairmanship of the Prudential Committee of the American Board. This last week he has been in the field in the interests of its special campaign.

THE FINAL CONCLUSIONS of any thoughtful man with respect to the substance of the Christian faith are of

A Christian's Matured Faith

interest to all who want to know on what they may pin their trust for life and death. After all that the late President Harper went through of physical suffering and arrested ambitions it is well worth knowing just what his matured convictions were. An intimate associate, Prof. Albion W. Small, tells in the Chicago Standard what this final faith was. He says:

Its main points were simple and unequivocal: God, the spirit of life, manifested in the whole visible universe; the individual soul; Jesus, "the way, the truth, and the life," the most intimate revelation of the nature of God and the destiny of the soul; the parable of

the Prodigal Son, as the deepest disclosure of the relation of God to his children. He was perfectly clear in his conclusion that the ultimate test of his relations with God is not a balancing of the good against the evil that he had done, nor reliance upon any scheme of propitiation, but simply the question of fact, whether, as the total outcome of his experience, his heart was set on knowing as much of the divine purpose as he could learn, and on devoting himself to it with all his powers. With perfectly calm contemplation of death as immediately at hand, he said, "I have no idea what the activities of the next stage of existence will be like, but I have less hesitation about taking the next step into the future than I had about leaving Yale and coming to Chicago."

Dr. Harper in his illness valued the spiritual help of his closest friends. They often prayed with him. His thoughts turned often to the fourteenth chapter of John. When he was asked as he drew near the final end, "How do you account for your complete calmness and freedom from problems before the operation a year ago, when you understood that the chances of recovery were only one in twenty, and the conflict that you have gone through since?" he answered instantly: "Why, I never had time to think these things through before. I could only do my work. In the last year there has been plenty of time to think." "The burden of his thought," says his friend, Prof. C. R. Brown of Newton, Mass., "was to understand as far as might be the new birth about to come, and then to seek largeness of conception, and purification of life, in anticipation of his future work." A period of enforced idleness may not be a calamity to any man if it brings him to such a simple, clear and joyous trust in the Infinite Father as President Harper, the scholar and critic, acquired, though it was the natural fruition of all his earlier faith and love.

SEVERAL chartered institutions, and some not chartered, have sought to increase their income, or that of their promoters, by selling Discreditable Honors honorary degrees, under various pretexts, at prices from five to fifty dollars. Samples of these institutions were Harriman University, the Nashville College of Law and the National University of Chicago. The acceptance of these degrees by ministers, however deserving they might be of such honor from reputable institutions desiring to recognize their services in the cause of learning, is, under the conditions, discreditable to them, their brethren and their calling. Recently, through a kind letter addressed to a ministerial association, the members of it who had adopted the title of "Doctor" in the way here described repudiated it. We think that other ministers, some of whose names

have been sent to us, which would look larger unadorned, would do the same if their attention were kindly called by their brethren to the real significance of a D. D., an LL. D. or a Ph. D., as related to one of those mercantile concerns which in borrowed or stolen academic robes seeks to trade on clerical vanity.

ABOUT ONE HUNDRED representative American Episcopalians, clergymen and laymen, have signed and published a letter inviting attention to the unsettled state of religious opinion because of problems connected with the critical study of the New Testament, and to the disposition to treat such study as inadmissible in the Episcopal Church. Affirming the right and the necessity to pursue such study they declare their conviction that

it is not without grave responsibility and peril that any of us should build the faith of souls primarily upon details of New Testament narrative, the historical validity of which must ultimately be determined in the court of trained research—although many of us, until such final decision takes shape, may cling devotedly to the traditional details in question.

This letter is a reproduction of one issued in England a few months since signed by 1,700 clergymen, and referred to at the time in these columns. About the same time a discussion begun by Sir Robert Anderson was carried on in the London *Daily Mail* on the question, Should Clergymen Criticise the Bible? Several hundreds of letters pro and con were printed, many of them from such leaders in the Church as Bishops Welldon, Wilkinson and Ingham, Dean Carpenter, Canons Sanday and Driver. These letters have now been gathered into a volume with the above title. That the question whether or not trained and appointed teachers of the Bible should have liberty to examine into its sources and history called forth such general public interest indicates the anxiety which has taken possession of the popular mind. The question having been raised by the people whether the sources and authorship of the New Testament are what they have for ages been believed to be, of course they will not rest till those sources have been examined as thoroughly as they can be. It is the part of wisdom to encourage Christian scholars to do this work honestly and with the single purpose to discover and make known the truth.

REV. DR. J. M. BUCKLEY of the *Christian Advocate*, who in his thoroughgoing way has been to the bottom of Mormonism, past and present, and has recently published extended results of his investigations in the *Advocate*, gives the matter a practical turn in his latest article, by showing why Utah's senator, Mr. Reed Smoot, should be expelled from the Senate. The main ground for this demand is Mr. Smoot's loyalty to a hierarchy which holds itself superior to the State and which has dealt dishonestly with the United States. Prof. Walter M. Wolfe of the Brigham Young College at Logan, Utah, recently went to Mexico on an exploring expedition in the interests of science. His observations there and in Arizona as to the practice of po-

lygamy among the Mormons led him to seek out the head of the Mormon Church on his return and ask how such practices could be harmonized with the Mormon statement as to suppression of polygamy. "Why, Brother Wolfe," replied Apostle John Henry Smith, "do you not understand that the manifesto was only a trick devised to beat the devil at his own game?" Professor Wolfe in his revolt has ceased to be a Mormon, and is letting light in on the facts. Mr. Smoot's case will be passed upon by the Senate soon, and adversely in all probability. Seldom have as many petitioners urged Congress to act, as now favor this outcome of a case too long delayed.

PASSAGE by the House of a resolution calling for investigation of the relation of the Pennsylvania Railroad to other transportation companies in the Southern Middle Atlantic States shows the

Railroad Monopolies and Rebates

temper of Congress with regard to the transportation industry. The aim of this probe is to discover whether in this case, as in the Northern Securities alliance of roads to the Northwest, there has been the creation of a virtual monopoly in traffic. Ten years ago the Pennsylvania Railroad would have had influence enough to have defeated such an investigation. Debate on the issue of extension of Federal authority over railway rates in general has gone on in the House now for nearly a fortnight, with general agreement that something must and will be done in the line of the Interstate Commerce Commission's and the President's suggestions, but with decided difference of opinion as to the need of judicial review of the commission's exercise of its proposed increased authority. Difference of opinion in the Cabinet as well as in Congress exists and the President's final decision will make for a speedy solution of the matter through compromise or will lead to sharp and probably prolonged disagreement between him and the Senate, where advocacy of final authority in the courts is strong and stubborn. The debate in the House has been of a high order, the speech by Congressman McCall of Massachusetts setting forth the ultra conservative, individualistic point of view and deploring extension of power in the hands of the commission, being one of the most notable. Mr. McCall dreads the tyranny of a commission more than the tyranny of railroad officials, the known rather than the unknown. He will have a minority of the House with him.

A BILL now before the legislature of New York is the result of a compromise between the Anti-Saloon League and Senator Raines, whose personality and close identification with liquor legislation makes him a power. It permits a majority of qualified electors within any residence district, by petition presented to judicial authorities, to prohibit within that district the sale of liquor, under various forms of sale, wholesale, retail, by pharmacists on a physician's petition, and in hotels. The process of petition is less expensive than the form of election by ballot, and it is believed that many will sign a petition who will not vote for pro-

hibition. The Anti Saloon League, which has made politicians of both parties toe the mark in Ohio, Indiana and Illinois, is moving Eastward with its vigorous policy, and bids fair to give the Empire State a lively experience. The prohibitory idea has been found to work more advantageously in small than in large political units, and we believe it may have great possibilities applied to ward and district divisions as well as to towns, but it must be applied fairly.

IF BOTH the anthracite and bituminous miners decide to strike next April, as now seems more likely than it did a week ago, and if the winter continues unfavorable to the making of a crop of ice for summer consumption, there will be depleted pocket-books and an increased death rate next summer. Coal producers have been storing immense supplies of coal for months anticipating a strike, so that there will be coal to be had, especially anthracite coal, even if the mines shut down; but it will cost the public strike prices, unless the Pennsylvania leopard changes its spots, which is not likely. Mr. Baer is still alive and typical of that industry. —But without ice, which cannot be produced artificially in sufficiently large quantities or imported without much increased cost, the plight of dwellers in cities and town will be most unfortunate, even where ability to pay the price to be demanded exists. Failure to get ice, or acquisition of it only at abnormal prices will profoundly affect the problem of fit food; and without fit food in summer heats the death rate mounts woefully high.

OVERWHELMING DEFEAT by the Liberals and reduction in representation in Parliament, plus elimination from public life of so many conspicuous Conservatives and Liberal Unionists, creates problems of leadership and policy for Mr. Balfour and Mr. Chamberlain which they met last week to debate and determine, with results that accentuate the divided state of a proud and whilom powerful party, and that point clearly to yet more division and weakness. —The Earl of Aberdeen, as governor general of Ireland, has had a hearty welcome, his prior record in the office, his fine character and his pacific policy making him a *persona grata* to the Irish. —Racial pride has been touched by the reported intimation in debate in the Japanese Diet, by a responsible representative of the Japanese War Department, that it would be Japan's necessary duty, as an ally of Great Britain, to suggest to her that she bring her military arm up to date. Explanations which have followed the original dispatch and the comment it caused in London have modified somewhat the undiplomatic character of the remark; but the irritating fact is that Great Britain deserves some such hint, and Japan has a perfect right to give it, in view of mutual responsibilities in the far East which the two Powers have assumed. No member of the new Liberal Cabinet has a more thoroughgoing task cut out for him, involving clash with royalty and aristocracy, than Mr. Haldane, the Minister of War, who, like Mr. Balfour, is a philosopher, but it

is to be hoped something more of a man and a constructive statesman than Mr. Balfour proved to be.

SUNDAY SCHOOL statistics for Protestant churches of Great Britain and Ireland for 1905 have been compiled as in several past years by Mr. Howard Evans. The number of scholars enrolled is 7,364,304, an increase over the previous year of 64,664. Nearly one-half of this increase is in Congregational, Baptist and Methodist Sunday schools of Wales, showing the remarkable effect of the revival in that principality. The Free Church Sunday schools now largely outnumber those of the Established Church, 3,980,292 for the former and 3,209,746 for the latter. The increase also is mainly with the non-Episcopal churches. The figures suggest a constantly growing preponderance in numbers of the Free churches over the Established Church. The proportion of scholars who are church members is much smaller in England than in this country, for example, the Methodist New Connection reports 88,042 scholars of whom 6,700 are church members.

UNDER THE TERMS of the so-called Separation Act, it devolves upon the state to inventory the property of the churches, which, under certain conditions, are to be self-supporting hereafter, the State still reserving to itself considerable power to watch and inspect the Church even under self-support. Conforming to this law, state officials throughout France last week proceeded to make inventory of many of the churches. In not a few cases in Paris and in the provinces they were met by priests and laity who opposed the procedure. Fighting in and out of the edifices followed, with ultimate victory usually with the State. Of those arrested in Paris for conspicuous part in this defiance of the law many are the surviving leaders of the old royalist régime, persistent enemies of the republic and bitter in hostility to the State and anything it may do. The best Roman Catholic sentiment of the world will deplore the policy pursued in this matter. The republic has back of it the French people, who, if nominally Catholic, still are steadfastly anti-clerical. The democratic ideals of modern France cannot be resisted by priests or aristocrats, and they might just as well acquiesce in the republic's determination to stop permanently the plottings of ecclesiastics against the State. If, under wise leadership, the Roman Church in France will adjust itself to democracy with collectivist ideals, it may have a new lease of life; and it is pleasant to read in M. Paul Sabatier's recent striking letter to the *London Times*, translated in the *Boston Transcript* of the 3d, that there is a liberal French Catholic party which is speaking out boldly for freedom of thought and for such relations between Church and State as Catholicism knows in this country.—The *Pilot's* assertion that Protestant sympathy for the French republic at the present hour is because American Protestantism has become Unitarian is amusing.

THE ANNUAL report of the Philippine Commission for 1904-05 just published by the War Department, shows a steady improvement in the islands as to order and prosperity. Ladroneism or organized plunder by bands of roving thieves is slowly being exterminated; the expense of administration is being reduced; the new currency law is working well, and now Congress is urged to enact legislation more wisely governing purchase and control of public lands, and a tariff fairer to Filipino interests. In conformity to this the House already has acted. The friars' lands are thus referred to by the commissioners:

At the time of the last annual report the Government had received title and paid for the estates of three of the religious orders, and the differences which arose between the insular government and the holding company of the lands of the Dominican Order, after protracted negotiations, have been settled. The trade has been completed, conveyance made, the purchase price paid and the bureau of public lands is now engaged in locating the actual settlers upon the lands and making temporary leases to them, the rental charges being merely nominal. The latter have a preferential right in the matter of leasing and purchasing their holdings, and it is hoped and believed that the great body of the tenants of these lands will finally purchase them from the Government.

Roman Catholic circles are much disturbed by the fact that the money paid by us to the friars is being appropriated by them for use in Europe and in this country, and is not left in the islands for strengthening the Church there. The perennial fight between the Orders and the secular clergy has broken forth afresh over this matter. Secretary Taft is reported as saying that the present pope has not lived up to the compact made by Leo XIII., who pledged that the money paid by us should be kept in the islands for Filipino Catholic interests.

The Evangelist's Dependence on the Pastor

To awaken people to their need of Christ is the desire and hope of all Christian hearts today. Any agency which has this effect is to that extent wholesome. Multitudes of men are apparently sleeping the spiritual sleep. They need some sharp and unusual challenge. A Salvation Army band may cause them to prick up their ears and to follow the motley procession to the barracks, where they may be soundly converted. A great evangelistic campaign, enlisting hundreds of churches, employing novel methods, utilizing the daily press, projecting religion into the forefront of the city's life, may induce many hitherto indifferent to consider, perhaps for the first time, the subject of personal religion. If there are any psychological laws which may be relied upon to work unerringly it is those which relate to the waves of influence which pass from mind to mind in a crowded assemblage.

Recognition of the fact that the gospel has often to cut for itself new channels, begets a charitable feeling toward various types of methods. The yearning to see men turn from sin to God, enables one to bear even a distorted presentation of Christianity and methods quite alien to

those normally used by the churches. The evangelist of large reputation, unquestioned sincerity and a forceful individuality may count on a forbearing attitude on the part of those who would be his natural co-laborers provided he does not constantly and needlessly irritate them or arouse them to a necessary championship of the breadth of Christian truth and the rights of Christian liberty.

And it is just here that evangelistic work needs to be supplemented and buttressed by other religious forces. If the stranger preacher proves more effective in bringing men to a prompt decision, the man on the ground all the time may be equally or even more successful in building the converts up in Christian things. Indeed it may have been his faithful seed-sowing through the years that makes possible the evangelist's rich harvest. It was Dr. Dawson who spoke to Professor Hale at Schenectady the word that induced him to take a public stand, but the influences and teachings under which he has constantly been in recent years had their powerful part also in the result.

Moreover, the evangelist, in his zeal for securing what he calls "unconditional surrender to Christ," often fails to explain just what that means in terms of the home, the street and the shop. Our churches, East and West, North and South, are full of people who have been garnered in through enthusiastic and sometimes forced revival processes, who have never learned just what it is to be a Christian and how to grow in the knowledge of God and in the graces of the Spirit. To make better Christians, to make the religion of those who shall enter the churches by confession of faith this coming year a more vital thing is as great a problem and as noble an objective as to drive home to the hearts of careless multitudes the fact of their need of religion.

It is not asking too much of evangelists that, while fulfilling their special function, they undertake also to fit their work into the normal current of the church's thought and life, that they make room in their programs for all the important preliminary and subsequent work of teachers, ministers and Christian scholars, and that they themselves make their own message so simple and vital, so intelligible and winsome, that it will accord with those interpretations and applications of Christianity which are being made today in the most earnest and truly spiritual churches throughout the land.

That our ministers are disposed to meet the evangelistic movement of the day, in which we have rejoiced and do rejoice, more than halfway, is shown by the noteworthy article in this issue by Rev. J. H. Chandler of Wisconsin, on *The Secret of Many Hearts*. A Western man, thoroughly representative of the clergy of his state and alive to the best thought of the day, Mr. Chandler lifts the religious movement of the hour out of the region of controversy, discloses the spiritual yearnings of his fellow-pastors and sounds the note of hope and advance to which we all must respond.

That was a pretty turn of phrase and compliment which Frederick VIII., the new king of Denmark, indulged in, in his proclamation announcing his accession to the throne. He

said, "If the people will have the same confidence in their king which we have in our people, then will God grant his grace and blessing."

China and the United States

The banquet given last week to the High Commissioners of His Majesty the Emperor of China, under the auspices of the Protestant missionary societies, with headquarters in New York, was notable for the number, caliber and worth of its attendants and the significance of some of the utterances by Americans as well as by the eminent Chinese present. Thus ex-Secretary of State Foster set forth the claims of Christianity as the foundation of our social fabric; Mr. Morris K. Jesup, president of the Board of Commerce, made known the opposition of the merchant class to what they believe to be the intolerant and un-Christian demands of organized labor with respect to Chinese exclusion; and Secretary Brown of the Presbyterian Board of Foreign Missions pledged the missionary organizations for whom he spoke to non-interference with the national customs of China, to abstention from interference with Chinese reverence for ancestors and to entire indisposition to give China a new civilization. He made it clear that those for whom he spoke had no political ends to gain in China, and that they went there solely as private citizens. Moreover, he said:

We do not desire to impose on China those features of Christianity that are purely racial, nor do we wish to perpetuate in the far East the sectarian divisions of the West. Why should the American Civil War divide Chinese Christians into Presbyterians North and Presbyterians South? Why should the rising Chinese Church be compelled to accept the form of doctrinal statement that is distinctively Anglo-Saxon? Let the Chinese accept Christ for themselves and develop for themselves the methods and institutions that result from his teaching.

These words of an official of such rank, and speaking in such a formal way to Chinese statesmen and publicists, supplementing as they do words of similar tenor by missionaries like Robert Hume and J. H. DeForest of our own Board and Pres. Cuthbert Hall, have unusual significance, prophetic of a new era in missions, an era of greater sympathy for the ethnic faiths, of constructive policy rather than a policy of attack and too often extermination.

Speaking for China, Tuan Fong, viceroy of Fukien and Che-Kiang, told of abundant evidence of our material prosperity which he and his associates had, and of their gratification in noting that along with material growth, there still went emphasis on moral obligations. He then went on to pay tribute to American missions and missionaries in the following words:

We take pleasure this evening in bearing testimony to the part taken by American missionaries in promoting the progress of the Chinese people. They have borne the light of Western civilization into every nook and corner of the empire. They have rendered inestimable service to China by the laborious task of translating into the Chinese language religious and scientific works of the West. They help us to bring happiness and comfort to the poor and the suffering by the establishment of hospitals and schools. The awakening of China, which now seems to be at hand, may be traced in no small measure to the hand of the missionary. For this service you will find China not ungrateful.

Secretary Brown having stated that it was the policy of the Protestant missionary boards to discourage the interference of missionaries in law courts when their converts are interested parties in the suits, Viceroy Tuan Fong expressed the hope that the missionary boards might not only "discourage," but "forbid" such interference.

It is a matter for gratitude that such fraternization of men of the two races has begun, for latest news from China relative to the dismissal of Prof. C. D. Tenney by the viceroy of the province of Chili, where he has done so much to establish Occidental educational ideals and methods, indicates that the anti-American movement increases rather than abates. Indeed, all reports from China tell of increased tension between Chinese and foreigners, and of a movement of revolt and reform started by the youthful educated class, which has got far beyond the control of those who started it. The residence of a Presbyterian American missionary near Canton was looted on the 3rd.

Nothing that America could do today would do more to shape the future rightly than to make it possible for the Chinese government to place in our colleges and universities a large number of ambitious, intelligent students. Japan should not be left to have an unchallenged monopoly of this important work. As the result of Dr. Arthur Smith's talks and presence in Boston, both Harvard and Wellesley have taken tentative steps looking toward participation in this splendid service, and other of our universities and colleges doubtless will follow suit.

Lincoln

The flight of Time brings increasing admiration and love for the Emancipator of a race and the Saviour of a Country. To be sure, with the years there has come the disillusionizing knowledge that the emancipation of the Negro was but the first step on a long journey, and that the country saved by defeat of the South in the Civil War has other more subtle and universally diffuse forms of servitude today which call for new saviours and for patriotic self-sacrifice none the less real or admirable, though less picturesque and dramatic than the service of the Federal troops of 1861-65.

Significant beyond aught else, however, is the fact that this generation, which is aware of the past complications of the Negro problem and which is burdened with the thought that national health is never secure save by utmost vigilance, comes round to survey of Lincoln's majestic proportions as statesman and humanist, with no less satisfaction and loyalty than the generation of which he was and on which he leaned. We see how deplorable was his taking off, when his prudence, charity and wisdom were so much needed for wise Reconstruction. We marvel at his forgiveness of his foes—personal and official—and we see reflected in his great heart of love that ideal of self-sacrifice which has its birth in the heart of God and was supremely incarnated in the Christ.

When our catholic-spirited altruists of today establish centers of social amelioration and human fraternization in our

throbbing, congested centers of population, how natural that they should name them after Lincoln. When civic reformers in states cursed by tyranny of the plutocrat and the partisan boss organize to protest against perversion of democracy and to fight corruption, how natural that they should name the reform party after Lincoln. When men arise now to champion democracy in its perpetual fight against autocracy, how inevitable that they should say, with Mr. Jerome as he entered on his recent victorious campaign in New York, that in Lincoln's example and precepts are found the best sources of inspiration.

Well for society and American democracy is it, that Lincoln's birthday is being celebrated by our churches, schools and social organizations in ways formal and informal, informational and inspirational. Excellent is the message of Governor Guild of Massachusetts, calling upon citizens of the Old Bay State to use the birthday anniversary as befits the opportunity. To Congregationalists the appeal of the American Missionary Association to use Sunday, the 11th, as a day for advancing its work in the South among the illiterate and unfortunate, comes with especial force.

The Fruits of the Spirit

(Prayer meeting editorial*)

This freedom, which is the first fruit of the Spirit, is the freedom of a man. It is the promise and gradual attainment of control over all his powers so that they may be used in conformity with the will of God. It is freedom for each of us to work toward the ideal possibilities of our own individuality, not license to degrade ourselves below the level of the brute by the pursuit of sin which never can be otherwise than foreign to our true nature as the sons of God. All human freedom defined in other terms than these of growing conformity to God's purpose for his children is self-destructive, like the freedom of a man under the old classic civilization to sell himself into slavery.

Such a freedom is the freedom of the musician in the use of his instrument, of the chemist in the combination of his elements, of the artist in the use of line and color. The bad musician is not free, and as the habit of discord grows upon him he is more and more in slavery to his own ignorance, bad taste and disobedience to the inner law of harmony. The ignorant and disobedient chemist is not free. He cannot do what he undertakes and desires. He has sold himself into bondage by his careless study. The accomplished freedom of a man will be his full control of self in obedience to that law of his being which is the will of God. He that sins is the slave of sin. The fruit of the Spirit in a man is freedom from the power of sin that he may become the master of all powers and graces which belong to him of right as a man.

Such freedom of initial choice and daily communion with the Spirit of God inevitably results in growth and enrichment of the higher gifts which belong to man. Love, joy, kindness, patience,

*Topic for Feb. 11-17. The Fruits of the Spirit. Gal. 5: 13-26; John 16: 1-15; Rom. 8: 1-17. Freedom, knowledge, love, joy. How can we help to ripen these fruits? What hinders their growth?

knowledge are its fruits. They are signs of the presence of God and the growth of manhood, approximations to the perfect freedom toward which the Spirit of God designs to lead us. At every point he asks our co-operation, at every turn of the way it is ours to help or hinder. We are called to freedom, we suffer loss and long delay in growing toward our final liberty in conformity to the will of God, when we use our freedom for an occasion to the flesh.

If, then, our ideal freedom is in the right use of all the powers of self, our growth is in the use of them for others. The fruits of the Spirit are social graces. No man can be free or be a Christian in a selfish solitude. The call to freedom is a call to progress. "Not that I have already attained," wrote the apostle, "but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus." Our freedom is in order to more freedom as we come into the image of the freest man of all who also, though he was a son, yet learned obedience by the things which he suffered.

In Brief

The late Marshall Field made a vast fortune in retail business without advertising his wares in the Sunday newspapers. It was a matter of conscience with him to abstain.

A writer in another column notes as an encouraging sign of the times the absence of criticism of congregations by ministers. That is pretty sure to be followed by a cessation of criticism of ministers by their congregations.

The apotheosis, "limit," supreme example—whatever you please to call it—of individualism in education and family discipline is in the tragic tale from Kentucky of a seven-year-old boy who shot his mother because she spanked him.

The Archbishops of Canterbury and York having formulated a prayer for the Anglican clergy to use prior to election of members of Parliament, and the elections having overwhelmed the party with most Anglican supporters, it is now cruelly suggested that the archbishops formulate a prayer of thanks.

The *Central Christian Advocate* is more troubled over its obituaries than over any other matter. It has several pages of them already in type and a large bundle of others awaiting their turn. If it should print them all, its own obituary might soon follow. Its salvation lies in following the custom of *The Congregationalist*—charging ten cents a line.

New York City magistrates report marked increase of crime during 1905 in that city, crimes of a serious nature increasing abnormally and coming mainly, it is said, from Italian, Greek and Russian new comers. Chicago is shocked by recent increase of crimes of violence there and has been federating its agencies for preserving law and order.

Lest we should be exalted above measure, we note among the many kind letters from those renewing their subscriptions at this season, one from a reader of this paper for nearly half a century, protesting in behalf of "riteousness" against an article lately published in these columns. In all that long period he has not noticed how that word is spelled in *The Congregationalist*, a word which represents more than any other what the paper stands for.

Canada has had many revelations of late in the new province of North Saskatchewan as well as in the older eastern provinces that

"graft," monopoly and mammonism are foes for the Dominion to fight. The *Presbyterian* (Toronto) reminds its constituency that there are symptoms "of a deep-seated disease at the heart of our nation," and that "a true spiritual revival (apropos of the Torrey-Alexander campaign in Toronto) involves the true ethical revival."

It is in order to pray for college students on any Sunday of the year but next Sunday, Feb. 11, it will be peculiarly appropriate so to do, in view of the fact that the World's Federation of Christian Students sets apart the day in all student communities for this special purpose. We repeat our already expressed desire that the authorities concerned with this matter agree on one date. At present some colleges observe the last Thursday in January, and some the second Sunday in February.

The *Pilot*, in commenting on Bishop O'Connell's nomination to be coadjutor of Archbishop Williams with right of succession, makes his recent diplomatic mission to Japan to have been one where failure would have been irreparable, but where success has brought "benefits innumerable in its train to be felt for centuries to come." It is announced that Bishop O'Connell succeeded in the mission whereunto he was sent. The world will await proof of the greatness of the errand accomplished.

Few realize how much preliminary effort it takes to make up a delegation of the size of that on its way, as we go to press, to Dayton, O., and representing the Congregational churches of the land. In order to fill up the quota of 132, Secretary Anderson had to write 248 letters. This means that nearly every other man of those first approached declined; but the delegation as finally made up, both in its ministers and laymen, well represents the strength and wisdom of the denomination, and the willingness of so many men to take at their own expense so long and costly a journey in the busiest part of the church year evinces a commendable degree of denominational loyalty as well as a yearning for the larger Christian unity.

Continued ill health has compelled Rev. W. S. Rainsford, D. D., to resign the rectorship of St. George's Church, New York City. His health has improved, but he is not strong enough to resume the responsibilities of the place and renew the task which it imposed. Dr. Rainsford has stood for such a fine type of virile, catholic, aggressive and sensible Christianity, he had such power over youth and men of the world and he was such a democratic ecclesiastic that it will be a sad loss to the Church in this country if he never preaches again. May he recover and become a peripatetic gospel, preaching when he can to new circles of hearers from week to week. This he might be able to do, though unable to administer a great parish.

News of the death at Maynard, Mass., Feb. 5, of Rev. Dr. Levi Henry Cobb, comes to us as we go to press. Adequate notice of his labors for the denomination as secretary of our Church Building Society for twenty-one years, during which he did superb service for our churches and our fellowship, must be deferred until next week. An income increased from \$51,000 to \$251,000, marks the effect of his administrative skill and tact in appealing to his constituency. Dr. Cobb was born at Cornish, N. H., June 30, 1827; graduated from Dartmouth College in 1854 and Andover Seminary in 1857; taught in Kimball Union Academy; was superintendent of the Home Missionary Society of Minnesota; and had pastorates at North Andover, Mass., 1857-64, and Springfield, Vt.

On Feb. 11 Rev. Dr. Washington Gladden, moderator of our National Council and a large figure in solution of present-day prob-

lems of church unity and social readjustment, will celebrate his birthday, being "seventy years young." His service to society and the church has been of late commented upon discriminatingly by *McClure's Magazine* and the *Outlook*, and no doubt will be noted generally throughout the country, though we know of no formal celebration of the day. His long pastorate in an Interior state capital has proved conspicuously that it is not necessary to have a large metropolitan platform or pulpit on which to appear if one would be heard nationally. A mediator of new conceptions in theology and Biblical scholarship, a prophet of church unity when it was less popular than now, a foe of predatory wealth when it was not so conspicuously hostile to democracy as it now is, a writer of hymns that are sung the world over and a father-adviser to his younger brethren in the ministry, Dr. Gladden comes to his seventieth birthday with many proofs that republics and churches are not ungrateful. In Great Britain, as in this country, many who have never heard his voice, but who know him through his many books, will join in congratulation.

The case of Rev. Algernon S. Crapey of Rochester will not down in Protestant Episcopal circles, and the report that an effort is under way in the diocese of western New York to bring his case before another committee, which it is hoped may find him heretical enough for trial, leads the *Churchman* to condemn the plan—if true—as most impolitic and as contrary to a principle imbedded in the conscience of the Anglo-Saxon race, namely, that a man shall not be twice put in jeopardy for the same offense. "Better that a hundred priests should go wrong than that the church in her corporate capacity should lay herself open to the charge of prosecution in violation of this principle." Meanwhile Dr. Crapey is not disposed to show the white flag. In a notable sermon preached Sunday before last to his people he said:

My conclusion is that I am by right a minister of God and of the Protestant Episcopal Church in the United States of America. It is my intention to remain as I am, until providentially called away, the rector of St. Andrew's Church, in the City of Rochester. . . . Your rector wishes for nothing so much as to return to his parish work and to cease to be the center of controversy.

The American Board Campaign

THE SECOND WEEK

The meeting in Pittsfield on Tuesday, Jan. 30, opened with a delightful service of prayer in the chapel of the First Church, followed by a frank conference over the affairs of the American Board, many questions being asked as to finances, the reason for the debt and the business methods pursued by the Prudential Committee. In the afternoon the church was filled with an audience representing nearly every church in Berkshire County. Two hundred and fifty men attended the supper and showed deep interest in the work. It was thought best not to take subscriptions on the spot, but a movement was organized the next day by Secretary Hicks looking to a careful canvass of the Berkshire churches. Berkshire County is sure to give a good account of itself in view of the fact that the Haystack Prayer Meeting was held in this region.

At Springfield the same program was followed, except that the supper was held at the Cooley Hotel, where the price of one dollar per plate was charged. Two hundred men were in attendance, and \$1,500 was pledged on the spot. Dr. Moxom presented three resolutions looking to the pushing of the work throughout the region. The afternoon meeting completely filled the First Church. Delegations were in attendance from Holyoke, Ware, Westfield and many other towns.

At Worcester the morning prayer meeting

was perhaps the best feature on the program. The spiritual interest was deep. Plymouth Church was well filled in the afternoon and about three hundred men attended the special service in the evening, there being no supper. Pledges amounting to about \$800 were secured, and the local committee contemplates an active campaign during the following weeks.

At Providence the excessively cold weather reduced the morning and afternoon meetings, but excellent effects were produced, while the evening banquet, at which two hundred men from all over Rhode Island sat down, was a marked success. The speakers were Dr. Arthur H. Smith, President Capen and Secretary Patton. The leading men of the Providence churches were present, and while it had been said that no financial appeal would be made or subscriptions received, every man took home with him one of the pledge cards, and the local committee expect to follow up the meeting actively. Rev. E. F. Sanderson of Central Church preached last Sunday on the importance of pushing the foreign work this centennial year, sending out 500 pledge cards among his people.

The purposes of the general campaign are becoming understood far and wide, and already cards are being sent direct to the Boston office, notably two, each for \$1,000, from Massachusetts men. The meetings everywhere are deeply religious, and there is no mistaking the rising tide of spiritual and missionary interest in our churches, especially among the men.

The American Board Campaign in Nebraska

It was a great day for Lincoln, Neb., when "a section of the annual meeting of the American Board" brought inspiration to the churches. The meeting, Jan. 29, was held in the First Church. The prayer meeting was led by Rev. C. H. Rogers. Dr. Bullock presided at the afternoon general meeting and stirring addresses were given by Rev. C. H. Maxwell, Rev. F. M. Price of Guam, Rev. John K. Browne of Harpoot, Turkey, Rev. Enoch F. Bell of Japan and Secretary Hitchcock.

Some seventy-five men sat down to the banquet, and at the evening meeting ninety men were present. Dr. Tuttle presided and powerful addresses were given by Rev. Henry G. Bissell of India, Dr. Frank N. White of Chicago and Secretary Hitchcock.

The benefit is not simply in the several hundred dollars in "extra" pledges secured, but in the lasting influence for good to all the churches. As this was the only meeting of the kind held in the state, representatives from churches outside of the city were present.

M. A. B.

Oberlin's Slavic Department and the National Work

Last month the Slavic Department of Oberlin Theological Seminary received an endowment of \$75,000, the gift of the late Miss Anne Walworth of Cleveland, O. Later a legacy of \$10,000 came to it from the same source. This happy event has put the department on its feet and placed it beyond solicitude for its future. There need be no dearth of trained missionaries to the Bohemians, Slovaks and Poles settled in our country. The need of such trained workers will best be seen from the fact that last year 1,026,000 emigrants entered this country, of whom about one half million were Slavs, more than 1,000 for every day in the calendar.

The Oberlin Slavic Department was for twenty years the only school of its kind in the country.

What is now imperatively needed is that the Congregational Home Missionary Society should be able to employ every student that

the Oberlin Slavic Department graduates. For this the society needs the support of every Congregationalist who has the means. And further, the appointment of a successor to Dr. Schauffler as superintendent of our denominational home missions is indispensable to their success and growth. Without such oversight this important branch of the Congregational Home Missionary Society's work would gradually disintegrate. Already the bad effects of the present interregnum are beginning to be felt. On the other hand, the marked success of the Slavic work under proper leadership in the past is apparent. Our seventeen Slavic Congregational churches, with the nearly twoscore home and two foreign missionaries which these have produced is evidence enough to convince the open-minded.

L. F. M.

Dr. Cadman's Preaching Tour

The fourth of the up state apostolic journeys by metropolitan leaders, was completed last week by the pastor of Central Church, Brooklyn, Dr. S. Parkes Cadman. His church sent out a letter missive to the sixty-five sister churches in or near the centers to be visited, declaring that it sent Dr. Cadman in token of its fraternal interest. He visited *Utica, Lockport, Buffalo, Jamestown and Salamanca*, in that order. The weather was an efficient aid, and as in the other evangelistic tours, the great success of this one was in part due to the thorough preliminary arrangements formulated by Sec. Charles W. Shelton, with the earnest co-operation of local pastors.

Dr. Cadman expressed the joy and blessedness of his experience, the inspiration of the testimonies everywhere given, and the wonderful sense of close relationship between the churches of the state, such as has never before developed, nor could have done, but for these journeyings and the messages of love and sympathy between the churches.

The sermons were on God and the Plowman (Isa. 28: 24-26), dealing with the sanctity of our common employments; Peace the Bequest of Christ, A Scholar in the School of Christ, The Life Hid with Christ in God, etc. Two sermons, afternoon and evening, a conference with church workers in between, and in some cases a ministerial conference at supper, comprised each day's missionary work, to which may be added the weariness of travel, and the strain of greeting hundreds of people daily. Thirty-five churches in and about *Utica* acknowledged, through Rev. A. V. Bliss of Plymouth Church, the rare privilege of coming in contact with Dr. Cadman's rich personality. After the sermon on the consecration of the commonplace, the ensuing conference brought out the essentially fundamental oneness of city and country problems in church activity. The evening sermon on the peace of God given by Christ, is described in a letter as a tremendous appeal to the deepest instincts and intuitions of the soul. It disclosed the sources of power lying unfathomed and unused. At *Lockport* the First and East Avenue Churches united in the grace of hospitality, entertaining several delegations from distant points. As elsewhere, pastors of all denominations by their presence emphasized the essential unity of the churches in their spiritual responsibility for the moral and civic strengthening of the community.

Mr. Babbitt at *Lockport*, and Dr. Fitch at *Buffalo*, relate that, whereas many understood that Dr. Cadman's visit was to develop home missionary interests, discussion of methods, etc., all were speedily aware of a deeper purpose: by strong appeal and winsome graciousness to urge upon the churches their deep responsibility for souls, in discharging which, church extension and missionary needs would settle themselves. Not to be overlooked, writes one pastor, was the strengthening of weaker men in their preaching of the assured gospel of Christ. Great meetings were held in *Buf-*

falo, the representatives of the churches declaring that their problems had been simplified and their zeal renewed.

No pastor has written anything of numbers or visible results, nor could such inquiry be of much value. These journeys are not made by peripatetic dogmatists who desire to count rather than weigh, and with sledge hammer prejudice divide rather than unite the common hungerers after a common good. These evangelists belong to the true succession of the prophets, whose function they feel is to open unto men that vision of God revealed in Christ Jesus, the absolute correctness of whose delineation it has been given to no sectarian disciples to claim as their own private and privileged possession. Because of the broad spirit of love which has characterized these apostolic visits and messages the Congregational churches of New York State, giving and taking, have been fused into a larger and deeper fellowship.

SYDNEY.

The Fire at the Girls' College in Constantinople

Further particulars as to the fire in the American College for Girls at Constantinople, are coming to hand. Barton Hall, the building burned, contained the physical, chemical and biological laboratories; the classrooms, small libraries and collections for art, literature and history; the gymnasium; the Assembly Hall, in which was an organ, a concert grand and an ordinary piano; seven teachers' rooms; dormitory room for forty girls; the Seniors' room; the general sitting-room for the students, and several small classrooms. Bowker Building, which remains, contains the parlors and reception-rooms, a small study hall, a general dining room and domestic arrangements and, fortunately, the library. The cause of the fire was the chimney used for the heating plant. A brick had apparently fallen out, leaving an aperture near a beam too near the chimney.

Fortunately, there was no loss of life. The students were taken wholly away from the college premises at the time that the firemen and police force, with the ever-present rabble, entered the grounds. After that every corner of the place was in the hands of the public, and the Turkish authorities did remarkably well. Owing to their efforts Bowker Building was saved, and there was much less stealing than is usually the case at fires in Turkey. The self-control of the students excited much comment. They were all in bed at the time of the fire, except the nine Seniors, who helped carry water while there was hope of extinguishing the flames. The gas was cut off almost immediately, so that the premises were wholly in darkness. Some students came down in their night clothes and some without shoes, but all were calm and quiet. They formed a procession of about ninety people and were taken to the house of the college physician, about an eighth of a mile away. The courage and self-possession of the girls in so sudden an emergency, in a land of childish and hysterical women, was one of the best proofs ever given of the fine results of the training the college gives. The people in the windows of the houses which they passed in their short journey were filled with astonishment at their calmness. The girls came back to the college at early dawn to a cold and dismantled house, to find, many of them, that all their possessions were burned, and as they sat in the dining room in their insufficient clothing after a sleepless night of anxiety, there were still no complaints, but rather expressions of sympathy for others and for the college.

The college announced a vacation of three weeks and has rented a small house, the only one available near by, in which an attempt will be made to go on through the year. New and improved facilities are needed wherewith the institution may more effectively fulfill its mission to the women of the Orient.

The Secrets of Many Hearts

By Rev. Joseph Hayes Chandler, Fond Du Lac, Wis.

Many Christians in America cherish the hope and expectation that we are on the eve of a great national revival of religion. Within the communion of our Congregational churches the evidence is convincing that we are in the beginning of better times in spite of unusual discouragements in empty treasuries and lack of missionary spirit.

We are generally praying for an outpouring of the Spirit upon all the churches. It will encourage us to continuance in prayer if we recognize that there is a special gift of the Spirit which we have already received. The Lord has raised again our captivity. To our ministry in general has already been given "A New Heart and a New Spirit."

A few months ago one of our pastors at large in Minnesota gave in these columns the following testimony: "To those who come in contact with ministers in different sections of the state there has come the strong impression that our ministry is moving out of absorbing theological and critical discussions of recent years into a hunger for spiritual attainment and a purpose to extend the kingdom of Christ with all its blessings within their spheres." All this, concerning ministerial circles with which I am most familiar, might have been said with truth the year before the Des Moines Council so memorable for its spiritual quality. The special discovery of that council, remarkable in many ways, was that the many widely scattered groups of ministers brought together for a little time had already received the baptism of the new Spirit.

Since that meeting the various attempts to organize an evangelistic movement in the denomination have not seemed altogether successful. But while the machinery has not always worked as we had hoped, the power of the Spirit in the heart of the ministry has been effectually working in a measure exceeding our hopes and anticipating our prayers. Every gathering of ministers with which I have come into personal contact during the past year, has revealed to me the energizings of the *mighty* power of the Spirit.

A NEW SENSE OF UNITY

There was so much of confidence in the Andover controversy period in the possibility of substantial doctrinal uniformity that it was seriously attempted to enforce creed tests as to the limits of probation. The failure of this movement has led to a surrender of all effort to get together in the statement of doctrine. The Creed of 1883 is now only a point of departure in various directions and doctrinally we have seemed very much divided. We have not of late attempted to unite in a new statement of doctrine because we have not known how to do it. Some have said, We must go back to the old waymarks; others, We must go forward into new theologies; but in these last months the Holy Spirit has shown that the way to unity is rather to go deeper into the faiths that underlie all creeds.

When our ministers have come together in the old style of conference to discuss theological problems they have been kept continually and uncomfortably aware of divisions into sects and parties. When of late we have come together in "retreats" to pray and speak of the things of the deeper spiritual life, we have discovered that our divisions are largely on the surface. In the eternal and abiding verities of the vital Christian life, there is the unity of the Spirit and there is the bond of peace.

A MOOD OF NOBLE DISCONTENT

Sermons that formerly satisfied the seemingly successful minister no longer satisfy him. He cannot be content with the approval of admiring congregations, unless he have, also, the seal of the Spirit's acceptance. Many a minister who has been conspicuously popular is asking God's forgiveness for a harvest of "nothing but leaves."

In private, personal conference ministers are bewailing the fruitlessness of methods for drawing people to church by music and pictures and various popular attractions on which not long ago they looked with pride and satisfaction. The things which our pastors have counted gain, they now count as loss for the excellency of a higher ideal of what it is to minister in the name of Jesus Christ.

A BREAKING DOWN OF RESERVE

This, perhaps, is the most remarkable revelation of the new spirit. It has made it easy for men to follow the injunction of the Apostle James, "Confess your faults one to another and pray one for another that ye may be healed." In every retreat which I have attended there has been, without any attempt to force such mutual confidences, a revelation of "the secrets of many hearts." The kinds of sins often confessed show a sensitiveness which is only felt by the spiritual man.

Nothing has more deeply impressed me with the reality of a work of grace which is quietly going on in the hearts of our ministry than the revelations of these tones of mutual confession. A man's spiritual state is indicated by the kind of sins which trouble him.

One of the sins which a good many of our ministers are confessing and trying to forsake is a degree of absorption in the work of the particular church or parish which precludes a hearty and practical interest in the prosperity of other churches. Parochial selfishness and the competitive spirit in church work are grievous sins to the minister who has received the gift of the new spirit. I remember how earnestly words like these were spoken by one and approved by the consciences of many, "When I find myself looking at a neighboring church as a rival which I am glad to beat, I feel that I am contemptible." This attitude of mind toward a selfish, sectarian spirit necessarily manifests itself in many forms of practical co-operation in the locality and so translates the spirit of Christian union into terms of life and conduct.

Another sin which is often confessed is an unwillingness to sacrifice personal culture in the study to a ministry from house to house; and repentance along this line will necessarily bring new vitality into pastoral work.

Yet another sin confessed is the harboring of resentment towards those who oppose themselves, and victory over this sin will lengthen pastorates and turn enemies into friends.

But the sin which is felt to be the primal cause of many falls and many failures is the sin of living "out of touch" with Christ; of venturing to do his work, while neglecting to receive his grace and power. From many fruitless efforts ministers are turning to Christ to learn anew how to possess the secret of the fifteenth chapter of the Gospel of John.

There is a new heart and a new spirit in the ministry of our Congregational churches, and this is ground for cherishing the blessed hope of the revelation of Jesus Christ in power and glory. A New England layman who has noted the fact to which I have tried to bear witness in this article asks, "Will the Churches Stand by the Ministers?"

In many parishes the situation seems for the present discouraging. A good many laymen are puzzled and not altogether pleased by the new mood of their minister, and seem to regard it as a form of enthusiasm which will soon wear off. In these days there are so many church families who have ceased to read the denominational papers that the news of what happened at Des Moines and what is going on among our leaders has not yet reached them. But in this period of trial of faith, few ministers who have really received the new spirit are cast down by lack of immediate sympathy and support.

The outstanding characteristic of the new spirit which has led me to believe it a renewal of the pentecostal gift, is its *patience*. There are pastors who have been preaching along spiritual lines with constant fidelity for many months without gaining the mass of the congregation to a higher ideal. But they are not discouraged. Never have I heard so little criticism of congregations by ministers as since the new movement began. It is almost a universal conviction of our more earnest pastors, "If only I am right with God my people will be right." Such men are patiently waiting amid great present apathy and sometimes opposition on the part of many in their congregations because "strengthened with might by his Spirit in the inner man."

Surely the present temper and attitude of mind and heart among large numbers of men in the ministry of our churches is cause for deep gratitude for what God has already done for us. Is it not, also, sufficient ground for a joyful expectancy of a general spiritual awakening among our churches?

Governor Magoon of the Panama Canal Zone reports that since American occupation of Panama, the number of saloons has fallen from 300 to 63.

The Minister as a Business Man

By Rev. W. E. Barton, D. D., Oak Park, Ill.

What shall a minister do when compelled to enter business? And how, while yet in the active pastorate, shall he conduct his own business?

Hard is the problem of the minister of fifty who finds himself without a pulpit. He cannot dig; to beg he is ashamed. There is as yet no legal way of permitting his widow to collect his life insurance. He must do something. He cannot enter a second time into the womb by which men are born into the business world and be born again. The avenues are closed by which men grow up into careers of distinguished success. It is too late for him to become a lawyer or a physician, and both those professions are overcrowded. It is a fine dream of resting and doing literary work; but he who lives by his pen is likely to live in one if he starts late in life with a style stereotyped by the homiletic habit. What shall he do?

Let him sell gold stock. Here is wealth undefiled and untainted! Gold dug from the hills, unstained by the crimes of the past, adding new wealth as the reward of human toil—how beautiful—how fascinating—how persuasive!

I suppose there is some gold stock worth the gold invested in it, but I have never been offered any of that kind. I have seen scheme after scheme exploited and go down of which the most alluring advertisements had come to me. And I now hold in trust one hundred and twenty thousand dollars worth of such stock, which I am keeping for a man in the poorhouse.

How many opportunities have come to me to increase my wealth by investing in a gold mine here, a copper mine there, a rubber plantation in Mexico, a coffee plantation in Cuba, a land scheme in Dakota or an irrigation project in Arizona! Some of them may have been good, for aught I know. But I have never seen one of them which I wanted to indorse.

I went a few weeks ago to a Chicago firm which still buys full-page advertisements in the religious papers.

"How much are the two lots worth," I asked, "which you sold four years ago to Rev. Jonathan Edwards Gabriel?"

"They ought to be worth \$1,200 each when he gets them paid for—about \$2,500 for the two," was the reply.

"He has them about half paid for?"

"Nearly so! he is a little behind. We have been writing him to pay up."

"He cannot do it. His wife is in the hospital. He has broken down from overwork. He greatly needs money. How much can you give him for his equity in those lots? He has paid about \$400, I believe."

"Well, we could not undertake to sell them for him. That property now is under temporary depression."

"It has been so ever since 1893, has it not?"

"Practically so; yes."

"What do you advise him to do?"

"He better hold on. We will extend the time of his payments. He can't get anything now for the lots, so there is nothing to be gained by throwing up the

proposition. And sometime these lots will be valuable. We can't tell when."

Those lots are twelve or fifteen miles out, on a railroad with little suburban traffic, and their value for residential purposes is wholly speculative. I cannot call the firm a fraud, but I have no money to invest in the lots they sell. When I see the large advertisements of firms of this character in our religious papers, I raise several questions; among them is this, Are ministers peculiarly gullible?

They are not. Physicians are more so. So are lawyers. And there are several recent illustrations of the gullibility of bankers. But there must be ministers who patronize affairs of this sort, or there would be fewer such advertisements in some otherwise creditable papers; and my wastebasket would not so quickly overflow.

But however a minister may choose to invest his own money, he meets with certain very definite moral considerations when he permits his name to be used to influence the investments of his parishioners. If he gives his church directory to a commercial enterprise he commits a breach of trust. If he gives lists of names of his members for the sake of a commission on the stock they buy, he is accessory before the fact in what may prove a fraud.

I attended the Dowie and Stevenson trial three years ago, and was surprised to learn how far court procedure goes in such a case beyond mere statute law.

Did this man, John Alexander Dowie, or this other man, Jonathan Edwards Gabriel, use his influence as the spiritual advisor of the plaintiff to secure certain commercial advantages for himself? I want to be able to plead not guilty when that question is asked at the day of judgment.

It is easily possible for the pastor of a good sized church to become possessed of a good block of stock free or at very low cost if the promoter is at liberty to mention that Dr. Gabriel is one of our stockholders—having first made a very careful investigation, and that Dr. Paul, formerly of the Beacon Street Church in Boston and Dr. Apollos, once of the Wabash Avenue Church in Chicago, are on the board of directors. A minister cannot afford to risk becoming a wrecker of other men's fortunes and faith. It is my own belief that a minister has an inflexible duty to turn his back on these concerns and it has been my life-long practice to have nothing to do with enterprises that attempt to use a minister's position to influence the commercial investments of his people.

Of one thing I am sure. A minister who goes into business should drop the title, "Rev." from his business stationery. Let the investment stand on its own merit. The title "Rev." can hardly be used for any other purpose than to add to the apparent stability of the enterprise by an appeal to the ministerial standing of its promoter, and unfortunately in such cases that is not a sufficient guarantee. Indeed, in the minds of many people it stamps the enterprise as a probable fraud,

and brings a holy profession into undeserved contempt.

But what shall be done to provide an honorable calling for ministers a little past middle life, no longer available for pastoral service, and with necessity of earning a living? All in all, the ministry has kept itself unspotted in times of general speculation and amid many and insidious temptations. But a little toning up of our sense of business honor will harm neither the ministry nor the laity. For himself, the minister will do well to avoid any investment which promises him more than one hundred cents for his dollar; and if he invests his own money in such an enterprise he will at least do well to avoid with care any advice to others to follow his rash example.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, FEB. 2.

The leader for the meeting was Miss Tobey, well known in Boston and vicinity for her evangelistic labors for several years. The subject was Intercessory Prayer.

Mrs. Browne brought a sad message from Harpoot, Turkey, in speaking of the recent death of Mrs. Carey. This follows so quickly the death of Mrs. Annie Tracy Riggs that much sympathy is felt for the afflicted Harpoot circle.

Miss Calder read extracts from letters from missionaries in Japan. Miss Hoyt, who went from Mt. Holyoke College to Kobe College three years ago, has so far given much attention to the study of the language, but has also given a part of her time to teaching, which hereafter will probably claim most of it. Kobe College has about two hundred students. They much regret the loss of Dr. Holbrook, who, after several years of faithful work, has been compelled by ill health to return to America.

Miss Daniels of Osaka, now in the ninth year of her second term of service, is anticipating a visit to the home land, but is glad she waited until the war was over, since she has seen many interesting things in connection with her nurses' society, and has made many friends among a class of people absolutely unreachd by ordinary Christian influences.

Miss Case gave a bright little picture of some welcome vacation days at Sendai Beach, where were gathered thirty grown people and fifteen children of several different missions. Miss Colby writes of the wonderful changes in Japan in twenty-five years. Even in Osaka, there are many fine public buildings, banks, private dwellings and a large city hall with plenty of exits, so that it is absolutely safe, where Christian meetings are often held. Christian funerals which the missionaries have planned and assisted to carry out have been one outcome of war experiences, giving an opportunity for a Christian sermon, hymn and prayers. Miss Colby says, "I am filled with admiration at the way the Christians utilize everything for the glorification of Christianity." She also says: "It is real missionary work to send us the latest books, for the leading American and English newspapers are taken in the newspaper offices and reproduced in Japanese, and pastors and school teachers ask us for the books that make a hit over there, and it helps us greatly to be able to lend them. Mr. Sumitomo, a banker, still young, gave a fine building of granite and the city furnished the books. It has all of the standard works in English, French and German, and the leading newspapers and magazines, but nothing can be taken from the building. It is a great step forward; the people are very proud over it and it is well patronized. I go there to read the daily papers. The admission is two sen (one cent).

Understood

By Susan Hubbard Martin

No one knew how much the minister needed a call. He had come West with a sick wife and he was nearly out of money. At the little city that marked his journey's end, he had hunted up one of his old college friends, now the pastor of a large and growing church. After warm and friendly greetings, the minister explained his mission West.

"Do I know of any vacancies?" repeated his old friend thoughtfully in answer to his question, turning to his desk. "Why yes, Mortimer, here is a letter received only yesterday from the church in Pine Valley. Pine Valley is a small place but it's *alive* and the air is fine. It would do wonders for your wife. They asked me to look out for a pastor for them. I have not yet answered it, meaning to look round a little. But if you want it, I'll be very glad to have you go over there and try for it. They are a little critical," went on his old friend reflectively, "and—there have been divisions in the church, but, if I'm not mistaken, they're a warm-hearted people after all and if the right man comes, they'll stand by him."

The minister smiled a little sadly. "Perhaps I'm not the right man, Vincent," he answered.

The city minister wheeled round abruptly in his chair. "See here, Mortimer," he began, "haven't you conquered that old shyness yet? Why man alive, you were the peer of anything we had at college; and yet, pardon me, old friend, you never *have* made the mark in life I set for you. Others have carried off the palms that haven't had half your brains."

The minister smiled a little. "It has always been like that, Vincent," he answered slowly. "I—I never can push myself, somehow. Every time I face a new congregation I am reminded of the handwriting on the wall, that appeared to Belshazzar at his feast. 'Weighed in the balances and found wanting.' It's absurd and wrong of me, I know, but if I feel I'm the center of critical, and perhaps a trifle unfriendly eyes, I become actually powerless and my sermon falls to the ground. I have come to dread, really dread, these ordeals. I can preach well enough afterwards, but these initial sermons, when one is on trial, are always dismal failures for me."

His old friend rose, laying a warm hand on his shoulder. "Why Mortimer," he cried, "this will never do in the world. The idea of a man of your talents and opportunities being so appalled by a new congregation. If people only knew you as I do these trial sermons wouldn't be vital. It's the work *afterward*, that counts any way, you know, and you are more than equal to that. Who knows better than I what you are capable of? Try Pine Valley Sunday," he said kindly. "I'll drop a line to the church clerk and tell him to expect you."

As the minister faced the congregation at Pine Valley that Sunday morning he thought of his sick wife. What would he do if they decided against him? And yet, as he scanned the faces before him, he seemed more conscious than ever of criticism and measurement. He began

to preach. It was a masterly effort, well worded, well phrased, rich in thought and strong in purpose. And yet, as he preached it, the minister felt his old timidity creep over him like a pall, shutting out his brilliancy and his eloquence. And the congregation felt it and shook their heads. They were to vote for, or against him that next Wednesday evening, and the minister waited with an anxious and heavy heart for the verdict.

"If he could only please them," he thought, "if these people would only permit him to stay, how he would love and serve them from very gratitude." Churches were few and he was a stranger in a strange land with a sick wife. "O, if they only realized his straits!"

At the Pine Valley Church the meeting opened promptly. Most of the members were present. After the singing and prayer the business part of the session began, and the question as to whether or not the minister should be given a call was laid before the members.

Deacon Keith was the first to rise. "I don't believe this brother in question is the right man for us," he began slowly. "It seems to me he is too—ah—labored in his style of preaching. I'm afraid he would not be a soul-winner. What do the brothers and sisters think?"

The deacon sat down and Miss Caroline Bird got up. Miss Bird was tall and thin and had eyes a trifle cold. "I agree, decidedly, with Deacon Keith," she began in a sharp tone. "I too, dislike very much his delivery."

Mrs. Cary spoke up. She was small and slight with a quick, nervous manner. Her words rang clear and cold. "He hasn't enough enthusiasm," she began. "I like to be carried away by the minister in the pulpit when I go to church. What he said was good enough but there wasn't enough *vim* in it."

Mrs. Silence Grant arose. She was a tall, imposing looking woman with beautiful clear eyes and rosy cheeks though her hair was now gray. She had a soft voice and gentle manners. Every one who knew Silence Grant loved her.

"Brothers and sisters," she said, "I would like to say, for my part, that I liked the sermon Sunday. The thoughts were good, the words choice, the spirituality evident. As to the delivery and the enthusiasm, and all of the rest of it, I have this much to remark;" she paused a moment: "Brothers and sisters," she went on, "couldn't you see, didn't you see, that the minister was frightened? How could he appear to advantage with such a feeling hanging over him? I *think* I can read faces, and upon his I discerned gentleness, worth, talent, consecration, goodness, coupled with an almost overwhelming shyness and timidity."

"A call means much to a minister," she added, "and this one, I hear, has a sick wife. Can you wonder he felt anxious and ill at ease? And we, O I blame ourselves, we sat upon him like a judge about to pass a sentence. Yes, we did. Mrs. Cary spoke of liking enthusiasm in the pulpit, but to get it there must be an electric current connecting it with the pew. We were not cordial nor friendly

nor hospitable. Could we expect a Pentecost in such an atmosphere? My opinion is this: If we call this minister we will not regret it. Here is a man with a fine, rich, cultured, scholarly mind, yet shy almost to self-deprecation. Shall we let this little flaw in the setting of a jewel stand between us and him? Afterward, when we come to know him better, he will overcome it.

"If we send him away"—She hesitated, looking over the little group with benevolent eyes. "Friends," she pleaded, "don't let us do it. I feel sure God's hand is in his coming."

She sat down and there was a hush. And when, a minute later, the chairman rose and put it to a vote, every one present voted for the minister, making it unanimous. Silence Grant had won the day.

The minister rushed in upon his wife that next day. She was sitting by the window, pale and anxious. "It's all right, Mabel," he cried joyously. "They've called me. O, dearest, I'm going to conquer this old timidity and do for them the work of my life, with you to help me."

His wife laid her fair head gently against his arm. Her heart bounded with joy. How good God was! "Not only called, dearest," she answered solemnly, "but chosen."

Education

Andrew Carnegie offers to give \$150,000 to Brown University providing it raises a like sum, to build a library which shall be a memorial of ex-Secretary of State Hay, an alumnus.

The Roman Catholic attitude of preference for the parochial school as over against the public school does not change. The Bishop of Pittsburg has recently issued the following order:

In places where there is a Catholic school within two miles, with buildings, grades, teachers and discipline up to the standard required by the Diocesan School Board, parents and guardians are forbidden under pain of mortal sin to send their children to any non-Catholic school; and confessors are forbidden to absolve those who do not obey.

The Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO FRONTIER WORKERS

E. K. Warren, Three Oaks, Mich.	\$75.00
Miss C. M. Acton, Saybrook, Ct.	5.00
A. Friend, Wollaston.	5.00
F. D. Kellogg, Orange.	5.00
Amelia Jenks, Providence, R. I.	4.00
A. E. Dean, Berkeley, Cal.	3.00
Charles F. Belcher, Malden.	2.00
A Student, —, —.	2.00
A Friend, Jersey City, N. J.	2.00
Mrs. M. F. W. Abott, Whitinsville.	2.00
A Friend, Leicester.	2.00
Rev. Edward Robie, Greenlaid, N. H.	2.00
E. W. P. Millbury.	2.00
A Friend, Winchester.	2.00
Mrs. S. J. Sinclair, Stratham, N. H.	2.00
L. O. Emerson, Hyde Park.	2.00
M. F. T., Brattleboro, Vt.	2.00
Mary L. Tinkham, Carolina, R. I.	2.00
Mrs. H. Carpenter, Rehoboth.	2.00
South Church Bible School, Concord, N. H.	2.00
A Friend, Boston.	2.00
G. G., Norwich, Ct.	2.00
Mrs. Charles B. Nye, Lee, Mass.	1.85
Miss H. J. Thomas, Bennington, Vt.	1.55
J. M. Drummond, Yonkers, N. Y.	1.00

SPECIAL CALL FUND

F. D. Kellogg, Orange.	\$5.00
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Gen. Leonard Wood is now in control of all our military forces in the Philippines. Quietly and without sensationalism he is doing, as formerly in Cuba, a fine work to his country's credit.

Current Evangelism

Another Estimate of Dr. Torrey in Toronto

BY REV. T. B. HYDE, PASTOR NORTHERN CONGREGATIONAL CHURCH

It has been my privilege to be in close touch with the mission in Toronto from the beginning, being secretary of the executive committee, and so in a position to know the facts. I have shared in other large evangelistic movements, but never in one which was characterized by quieter, deeper or saner methods than the one just closed. Dr. John Potts of the Methodist church, and a leader in the religious life of Canada, said that in his memory of over forty years he had never known Toronto, and in fact Ontario, so deeply moved religiously as at present. The reports of the meetings went far and wide, for the daily press gave an unusual amount of space to the meetings. As a result, hundreds of people came from all over the Province and points farther off to share in the mission, while people by the score wrote us from every direction of the definite blessing they had received through the reports in the papers.

This interest cannot be accounted for either on the ground of Dr. Torrey's "severity" or of Mr. Alexander's "genial spirit." There was something vastly deeper. They are men with a mission and a message; they believe God; they believe his Word, all of it; they believe in the Holy Spirit—and in utter dependence on the guidance given them in answer to prayer they go forward without haste or hesitation.

Apart from the great mass meetings held in Massey Hall, where the power of God could be felt from day to day, there were two gatherings of special importance, one a conference with over 500 ministers from all over the Province, when Dr. Torrey spoke on Making Full Proof of Our Ministry and carried the meeting with him as one man. One of the leading Presbyterian ministers remarked of this meeting "that if Dr. Torrey had held us half an hour longer we would have been on our faces before God." The other was an address given by Mr. Alexander before the Canadian Club on The Place and Power of Gospel Song, when 400 of the business men of Toronto applauded him again and again, and closed by singing the "Glory song" like a lot of Sunday school boys. The secretary of the club wrote me since: "I want to thank you most sincerely for getting Mr. Alexander for us at the Canadian Club. I think it was a most remarkable meeting." It should further be stated that the Presbyterian, Methodist and Baptist ministers of the city passed resolutions heartily indorsing Dr. Torrey and his methods. The immediate results were great, but the fact of an awakened ministry, an aroused church and hundreds of Christians pledged to prayer and personal work in reaching the unsaved promises greater things for the future.

A County Movement in Massachusetts

An evangelistic campaign among the Franklin County churches this winter is peculiarly the outgrowth of the spirit of fellowship between churches and of co-operative work. Though in this section the tie that binds consists largely of hill roads traversed only behind faithful Dobbin, the co-operative spirit, despite isolation and difficulties of access, is developing considerably. The conference has taken unusually progressive steps in recent years to associate the churches in general movements along evangelistic, temperance and other lines, and this season a general evangelistic committee took the initiative with

a plan for fellowship meetings preparatory to the Week of Prayer.

Services were held at *Erving, Montague, South Deerfield* and *Charlemont*, two in a place, each town being easily accessible to one corner of the county. The committee, consisting of Rev. C. H. Watson of Greenfield First, Rev. N. F. Smith of Northfield and Rev. J. D. Waldron of Buckland, were assisted by Rev. S. P. Cook, the Berkshire County missionary. At each meeting pastors were present from outside towns. This afforded opportunity to plan for subsequent exchange of services. As a result to some extent of the interest thus excited, special services, outside the usual Week of Prayer meetings, have been conducted or will be held at *Ashfield, Sunderland, Heath, South Deerfield, Erving, Northfield*, and probably other towns. Rev. W. S. Anderson, the Franklin County missionary, and Rev. S. P. Cook of Berkshire figure largely in this campaign.

E. K. T.

A Spontaneous Movement among Adults

At Goffstown, N. H., for some months there have been evidences of new spiritual interest. All branches of church work have been taken up with unusual willingness. An invitation was extended to any who might wish to unite with the church, and sixteen responded almost without solicitation. On Jan. 7 they were welcomed to fellowship, ten coming on confession. Of the six received by letter, some had been here several years. Only one of these was under twenty-one; three were seventy. They were the leading men and women of the town. One is deputy sheriff, another had been selectman twenty years and chairman of the board most of the time. A third had been superintendent of the county institutions thirteen years. All represent great personal worth and influence. Several more have expressed interest. It has made a deep impression on the town, the attendance at the last few services has been large, and all without any special effort except sincere preaching and the spiritual zeal of church members.

J. P. C.

Mr. Sayford in Whitman, Mass.

A noteworthy series of eight evangelistic services has been held in Whitman with Mr. S. M. Sayford and Mr. L. E. Smith, the singer. Preparation was made by holding four prayer meetings during the Week of Prayer, and Dr. A. F. Pierce of Campello preached a strong sermon the fifth night. These services were largely attended and many church members united in earnest prayer for a blessing.

The later services were advertised by cards in store windows, and by smaller ones liberally distributed by members and taken home by Sunday school scholars. The meeting for men only was also announced by special tickets distributed at shop entrances.

Evening congregations never fell below two hundred, twice rising to over three hundred on week nights. The final Sunday was a day of large congregations. The auditorium, seating nearly seven hundred, required extra chairs in the evening. Interest was deep and cumulative.

The services were characterized by quietness and spiritual power. Mr. Sayford's addresses were tender, earnest and reasonable. Undue pressure was avoided. The services were brief and no one felt worn out. The objectionable features that have sometimes discredited evangelism were conspicuously absent.

The music was a distinctly helpful feature. A volunteer chorus was present each night. The hymn-sheets brought by Mr. Smith furnished an admirable selection, and his solos

were expressively rendered. The truth dominated the technique—the evangelist, the artist.

A feature of the meetings was the regular presence of the recently formed Boys' Brigade—at the first service by order, afterward voluntarily. Many of them enlisted in Christ's army; all distinguished themselves by reverent bearing.

Certain results are apparent. A church, already alive and aggressive, has been greatly strengthened and inspired. About fifty persons signed cards expressing the purpose to receive Christ as Saviour. Others definitely expressed interest, and deep impressions have undoubtedly been made on many beside. Not least has been the destruction of prejudice against evangelistic meetings. Even non-churchgoers have voluntarily expressed approval. Inquiry fails to reveal criticism of the men or their methods. Positive theological beliefs have been expressed with such sweetness of spirit that even one who differed could take no offense. The men of the town, especially, woke up to the fact that a strong man was uttering a message worthy their attention.

E. C. C.

Dr. Hillis East and West

A Berkshire pastor writes: "Dr. Hillis offers to come to the Berkshires for three days' evangelistic services in theater and churches in three of our important towns, and ever since the mails have been busy with correspondence. We have about arranged for these services on the afternoon and evening of each day: Great Barrington, March 13; Pittsfield, March 14; Adams and North Adams, March 15.

We glean the following information from a personal letter from Dr. Hillis:

At Lawrence, Kan., I hired the theater at my own expense, and, despite rain and wind, the building was crowded from street to roof. The banks and the stores closed of their own accord. At eleven I had about 1,500 university students, and at twelve the townspeople. I preached a straight evangelistic sermon on the need of man and the love of God. I find it is possible to fill a theater at any hour in the day and any day in the week in any kind of weather. The very air is full of expectancy; the people are plastic and eager and have hungry hearts. It is a great opportunity.

Christian News from Everywhere

Persons planning to observe the ninetieth anniversary of the American Bible Society on Feb. 25 can secure material, etc., for addresses of Rev. A. E. Colton, agent for New England and New York, 614 Congregational House, Boston, or at the Bible House, New York City.

The Presbyterian Evangelistic Committee has decided to fix the compensation of evangelists on a minimum and maximum basis. Every one is to be guaranteed a minimum and no one is to get more than the maximum. In this way freewill offerings will be fairly distributed, and it is hoped that criticisms of the financial management of evangelistic campaigns will be avoided.

New York's Board of Appraisers has just decided that the customs officials at San Francisco erred in attempting to collect duty from Father Endeavor Clark and the Y. P. S. C. E. on silk flags from Japan, the same being banners of all nations handsomely embroidered with Christian Endeavor symbols. The flags came by parcels-post from Japan and were assessed as dutiable. The Y. P. S. C. E. based its protest on a paragraph of the tariff act of 1897, which provides that regalia imported in good faith for the use and by order of any society incorporated or established for religious purposes shall be admitted free of duty.

For the Children

Mr. Bushel's Hospitality

Four brothers by the name of Peck,
(All Mr. Bushel's kin),
As often as one desires it,
Are taken by him in.

Eight sisters, the Misses Gallon,
When the four Peck brothers are out,
In Mr. Bushel's quarters
Have room to move about.

Thirty-two cousins, the Quarts—ah, me!
What will Mr. Bushel do?
Polite and open, he smiles and says,
"I'm alone, so there's room for you!"

A jingling crowd—the sixty-four Pints,
To shelter them, no fun!
Mr. Bushel laughs, "I'm empty now,
Walk in, come, every one!"

Two hundred and fifty-six baby Gills,
The tiniest friends and shy—
"Can we all come in?" Mr. Bushel replies,
"I can hold you and not half try!"

A jolly good fellow to entertain all,
This Mr. Bushel must be!
He takes them only one group at a time—
And each group makes him, you see!
—Adelbert F. Caldwell, in *Barefoot Time*.

A First Ride on the "Engine Cars"

BY J. L. HARBOUR

I was a boy of twelve when the railroad first came to the little town of Byford in which I lived. My! what a day that was in the history of the new little Western town! It was the very first time most of the people had ever seen what some of them called the "engine cars." Everybody for miles around drove or walked into the town to see the first passenger train come in over the new track stretching away to the eastward. I remember how timid some of the people were about getting too close to the noisy engine because they felt that it might "blow up" at any moment. There was a good deal of merriment when one old lady rebuked her husband for poking at the engine with his cane when explaining some of its workings to her.

"Be careful!" she said, pulling back the hand in which he held the outstretched cane, "you might make the thing bu'st right here and then where would we be?"

Several old ladies were firmly of the opinion that they "couldn't be hired" to ride behind "that pesky thing," and one little girl shrieked with terror when her father thought to give her pleasure by lifting her into the cab of the engine. Some of us boys thought that we were wonderfully brave and our parents rebuked us sharply for crossing the track in front of the engine when it was standing still, and little Billy Bowker really believed it when he said,

"If the engine should start up, a man on the track a quarter of a mile away would hardly have time to get off before it would be upon him."

The engineer, in a spirit of fun, opened the steam valve and made the engine give a terrific whistle while it was standing with a great crowd around it, whereupon the people fell back so suddenly that a number of them came to the ground. One

very large old Negro aunty in the starchiest of purple calico dresses became so excited that she dropped to the ground and almost out-distanced the whistle in screaming. Yes, that was a great day for Byford.

From that day forward the railroad station was a favorite lounging place for the boys of the town, and they were sure to be there when the trains came in. We used to climb on top of the freight cars standing on the side tracks, and we endangered our lives by jumping on the cars when they were being switched from one track to the other. We were foolish enough to think that it was very smart to jump on trains when they were in motion, but we were more cautious about falling into this folly when poor little Billy Bowker fell between two moving cars and had his right leg cut off.

But we continued to play around the station and would run wild and foolish races on top of the freight cars when there was no engine attached to them. Byford became quite a shipping center as soon as the railroad was completed, and there were nearly always freight cars on the side tracks.

One day after school ten or twelve of the boys went down to the station to play. I was among them, and after the five o'clock passenger train had given the village the greatest excitement of the day simply by coming in and pulling out again, some of the boys proposed that we have a few games of hide-and-seek. There were delightful hiding places around the station, and in five minutes Tommy Drewe had counted one hundred and had called out:

A bushel of wheat and a bushel of rye,
All who ain't hid holler 'aye'!

No one responded to this cry, which was proof of the fact that all were hidden, and Tommy must begin his search for them.

Now, I had scudded away the moment Tommy had hidden his eyes. I had meant to make my bare brown feet carry me to a certain little culvert under the track into which I had planned to creep until Tommy had gone far enough from the base for me to rush back, touch the base and screech out gleefully,

One, two, three,
Here I be!

But as I was running toward the culvert I came to a freight car the door of which was partly open. Here, I thought, was a good hiding place, and in an instant I had pulled myself up into the car which was half full of loose wheat ready for shipment. Sinking several inches into the wheat at every step, I reached a corner of the car and threw myself at full length on the wheat. The next minute the car door closed with a bang and I heard some one lock it.

The station master, a surly man, had wisely told the boys to keep away from the freight cars, and I was at first afraid of incurring his displeasure by calling out that I was in the car when I heard him close the door—at least I suppose he was the man who had closed the door and locked it.

The next moment my heart almost leaped into my mouth for I felt a hard

bump, and the car began to move. Then I remembered that an engine was at work switching the cars on the sidetrack, and that a freight train was due to leave soon after five. Thoroughly frightened I ran to the door, pounded on it with my puny fists and demanded to be let out, but no one responded. The car was soon going so fast that I knew it was out on the main track, and I was quite right in guessing that it had become a part of the 5:30 freight train, and that it was rolling on toward Evandine, the next station, ten miles distant.

Did I cry? Well, wouldn't you have cried had you been a boy of twelve years who had never been away from home a night in your life, and you found yourself shut up in a dark freight car with night coming on, being carried you knew not whither?

After what seemed hours, the train stopped at Evandine, a little town of less than two hundred inhabitants. I hammered on the door and screamed the moment the train stopped, but no one heard me. We stayed but a few minutes and on we went. Then I lay face downward on the wheat and wept myself to sleep. I do not know how long I slept, but not a ray of light came through the cracks around the door when I awoke, and I felt that it was far into the night. Three times the train stopped, and each time I tried in vain to attract the attention of some one. I knew later that one reason I failed to do so was because the car I was in was almost at the end of a long train.

I wept myself to sleep a second time, and when I awoke daylight came in around the doors and the train was standing still. I heard a brakeman running toward me on top of the train and I set up an ear-piercing scream when he reached my car. He stopped and called out,

"Hello, there!"

I screamed again.

"Where are you?" he asked.

"Here in this car, and I want to get out!" I said.

"You a tramp?" he asked.

"No, I'm a—a—just a boy."

"What you doing in there? Running away?"

After asking me a few more questions he went away for a key, and I was soon standing, tearful and embarrassed, among a group of men at the end of a long station platform. When I had told my story the conductor said:

"And here you are in Brayton's Falls, a hundred miles from home. How do you expect to get back?"

"Is this place Brayton's Falls?" I asked, and before he could reply a surprised old gentleman in the crowd rushed toward me crying out:

"Why, Joey Hinton! Of all things! What does this mean?"

It meant for me that I was in the arms of my Grandfather Hinton, who lived in Brayton's Falls within a hundred yards of the railroad track. It had been the dream of my life ever since the railroad had come to our town to have the privilege some day of riding all the way to

Brayton's Falls on the cars, and here I was.

The first thing Grandfather Hinton did was to send a telegram to my distracted parents. Then he took me to my amazed

grandmother, who scolded me a little at first for the trouble I had caused at home, and then got me up a good breakfast and declared I must stay at least two weeks while I was there. This I did, and I rode

back to Byford on the passenger train proudly conscious of the fact that I was the first boy of my age in the town who had been so far from home alone on the "engine cars."

The Home and Its Outlook

Mothers and Sisters

Mothers and sisters, whom no sacrifice
Dismays, nor whom your long, laborious
hours

Do anywise appall, ye are the powers
By whom the swift are girded for the prize
They reach in the light of your believing eyes.

Ye are the hidden oil the shrine devours—
Soil of the garden whence the great rose
flowers—

The silent force that bids a star arise.

Ye ask of men nor honor, nor regret,

Nor memory, save one's whose love is all.

Renouncement? Living daily the divine!

Effacement? Still the world your names
shall call:

Monica was the mother of Augustine;

Pascal had Jacqueline—Renan, Henriette!

—Arthur Upson, in *The City and Other Poems*.

The Story of Mary Mecomé

BY ZEPHINE HUMPHREY

CHAPTER III.

When I came to years of consideration (for it must be known that the baby mentioned in the last chapter is none other than the writer) the patronage of Mary Mecomé over our family was an established condition. My father had died and our diminutive patroness had thrown the shield of her ample spirit over us to protect us from harm; our worldly care was hers. Not only the Flannel Petticoat now, but sheets and pillow-cases, table-cloths, hoarded treasures of crockery, rolls of "pieces"—silk, cotton and wool—ornaments, everything in short that came to hand and could be passed on found its way to us. The boxes came every month or two, enormous receptacles, bursting with comforts—express charges always prepaid of course, a whole day's wages often enough.

O, doubtless no, that was not the way to look at the matter at all. We showed ourselves unworthy there, as well as out of our proper sphere. Mary was our appointed Protector; receptivity was our part, let us see that we kept ourselves to it. In sober truth this loving bestowal was the crown of our Patroness's life, and we should have been glad for her (as well as for ourselves) in every box that discharged itself at our front door. But, as I have said before, endless receiving is not easy.

There was the crazy-quilt for instance. Mary wrote exultantly that she had been offered one hundred dollars for this production; yet she expected us to receive it as a matter of course, with a satisfaction as complacent as her own. I, for my part, had no objection. The years had not yet opened to me the annoying realm of scruples. It was almost a pleasure to be sick, if so I might be put to bed beneath that expanse of varied color, and lie traveling through the little fields with a dreaming eye, browsing strange pasturage for the mind. Each little field—red, purple, blue, pink—was railed off from its

neighbor by a yellow fence of feather-stitch, and the whole checkered country rolled away in gentle undulations to a boundary wall of yellow plush which straitly asserted itself at length. I climbed the fences carefully and sat down in the little fields. In the very middle of the quilt was a square inscription, bearing Mary's initials and Dear Hers and the date of presentation. It was a triumphant quilt.

But I think my carnal soul at that age loved best of all Mary's gifts to us, the frequent gingersnaps. These came by the half-bushel, packed so precariously in a large pasteboard box that they were almost always broken into bits. That was the joy of the whole situation. The unbroken rounds were picked out by my elders and dedicated to the afternoon tea-table, where they were served to attentive guests with a smiling dissertation; but the bits were handed over to me and stored in my doll-house. Delicious repasts of quiet winter afternoons, where a dozen dolls sat to be eaten for, and there was never any sure calculating of bits proportionate to a whole in case of maternal restriction!

There was always the Flannel Petticoat too; that must not be overlooked. It was often a pain to hide its resplendence (embroidered in red silk once, I remember) as convention demanded. It was on the whole Mary's stronghold. Once she went the round of the family on a single Christmas with this comfortable offering. The task proved too much for the promptness of even her nimble fingers.

"Baby's petticoat isn't finished, I am so sorry, I ask her Pardon, but she won't be left to go Cold very long, I'll work Night and Day."

I really think she thought of herself as standing between us and destitution in our wild Western home.

It was always in vain to expostulate; such proceeding only made matters worse.

"So Dear You tells old Mary to stop, not to send no more Boxes, but Dear You might as well understand that Mary's never agoing to stop, what else should she do I'd like to know but take care of her Bosom Friend? I'm going to punnish Dear You now, another Box is ready to go, I was going to wait till I had more Pieces but Dear You has made such a Fuss Dear You must be punnished. Won't Dear You's eyes shine when Dear You sees the red silk Cover? There ain't very many Pieces but Dear You may have what there is and in a few Weeks I'll send another Box."

Our rag-bags overflowed with "pieces," our camphor trunks were stuffed, our pantry shelves stood deep with dishes, and still the tide rolled in. "The appearance of the Express Company's white horse at the entrance to our street was always deeply significant to us. We ran to open the store-closet door and give an extra push to the bag least replete. Of course we emulated our Patroness and

gave away where we could, but you cannot give the ocean away. Moreover again, this was not our rôle; Mary meant her gifts for our use.

Precipitate flight of the Protégées! It would perhaps be saying too much to declare that we went to Europe on purpose to escape, but we laughingly told each other that such was the case indeed. We would assert ourselves, we would show, tacitly, delicately, that we could maintain ourselves, even to the point of some little extravagance. Was this again ignoble in us? I at least make confession frankly.

"I am so glad," Mary wrote to us, "that Dear You has been able to take this Trip. I think of the good times Dear You is having and am very Happy indeed. Now Dear You must not worry about the Expense, I have made my Will and have left all my Money to Dear You, it is quite a good deal, Dear You will see, some day Dear You can hold up your Head as high as anybody."

We were away from home for two years. No boxes followed us of course. Perhaps the habit was broken, we thought; perhaps Mary would settle down to a quieter mode of giving now, less concentrated and intense. A wonderful tenderness possessed us as we realized, in the right perspective of distance, the uniqueness of this devotion, the beauty and almost the passion of it. We were humble and very grateful. Then we came home, and there at the door was the familiar white horse of the Express Company. Two boxes were being carried up the steps, a third waited in the hall, and a fourth and a fifth box came before the week was over.

"I have saved up everything for Dear You," Mary wrote happily. "Dear You shan't have to lose one single Thing by being away so long, my Room is stuffed with Pieces."

Ah, Mary, Mary, invincible! There was nothing for us to do but submit.

[To be continued.]

Marshall Field and a Boy

BY THE BOY

In the winter of 1872-73 a boy thirteen years of age had charge of the doll department of Field, Leiter & Co. Toward the close of the day before Christmas a fine-looking gentleman inquired as to the prices and quality of certain goods at the counter, and this boy did his best to convince the gentleman that he ought to have an assortment of those dolls for Christmas presents for his little friends. Whether it was because the arguments were so strong, or that the gentleman needed the dolls, or because of his peculiar interest in the boy, the fact is, he bought quite a bill.

After the hour for closing had come a cash boy brought the boy salesman a note which called him to the office of these-

perintendent, where he was reprimanded severely for some little infractions of the rules during the day, and after the reprimand the superintendent said:

"Notwithstanding these things you have attracted the attention of Mr. Field, who was here today. You did not know it, but the party to whom you made your last sale was Marshall Field, and he has left this envelope for you. You are not to open it until you get home, and the first Monday after the holidays you are to call at his office."

The little fellow was delighted and considerably surprised. He did not wait until he got home to open that envelope, but at the first lamp-post found that it contained a new ten-dollar bill, which was something of a surprise and a very welcome Christmas present, as his small salary of \$3.50 a week was needed to help support a family in straitened circumstances.

On Monday after the holidays the little fellow called at the office of Mr. Field. There still lingered in his ears the admonition of the superintendent to have his face clean, his fingernails trimmed and well cared for; and his condition of nerves and mind is more easily imagined than described.

Mr. Field was signing checks and told the boy to blot them as he signed them. While this work was going on he talked with him just as though he had been a big brother or a kind uncle who was interested in his welfare, asking him all sorts of questions as to his family, his school privileges, how long he had been in the house and what he had done, and in fact showed such a knowledge of human nature that at the end of the half hour he knew all about that little boy, and looking into his face he said:

"My boy, you need more schooling; you say you have not been to school since you were nine years old, and if you stay in this store you must know something. I will send you to school the rest of this winter until May, pay your tuition and your wages, and you report every Monday morning as to your progress. You need a suit of clothes. Go and get what you want and bring the bill to me."

To the school this boy went and stayed until the May following. Every Monday morning he reported to Mr. Field, visited, blotted checks, and received the amount of his former wages. These weekly talks with that man are treasures in his memory and they did not end there, for during the years since, occasionally when in the city, visits with this prince of merchants were greatly enjoyed. The boy found later that the dry goods business did not agree with his health; so after three years of service, at the suggestion of Mr. Field, he sought other work which did not endanger his health.

Thirty-two years have passed away. That boy is now a Methodist preacher, and somehow feels that the influence of this great man's life and words, as well as practically all the schooling he has had since early boyhood, has meant for him about everything in the way of incentive and opportunity.

And this is not the only instance of this kind.

Marshall Field was a great man, great in his mercantile capacity, great in his foresightedness, great in his benefactions,

but it is doubtful if the stores he built, the museums he gave, or the far-reaching commercial transactions constitute the greatest of his achievements.—*North-western Christian Advocate*.

Children's Ideas of Hygiene

A plan of self-government has been worked out for a group of tenement house children in Boston, known as The Hawthorne Club, and here are the rules made by its "Board of Health," a girl of eleven and two boys of ten and eight. They show that hygiene lessons have been remarkably well assimilated, and we know of some college graduates who need to read them!

If you are a consumptive don't spit on the floor or street. Destroy the spit.

Keep yourself neat and tidy and don't bum around.

Eat simple and nourishing food, such as plain meat, fruit, eggs, crackers, cream and cereals.

Wash your face, hands, ears, teeth and nails. In summer take two baths a week, and a sponge bath every day.

When you get up in the morning take a few breathing exercises.

Take plenty of exercise.

Take plenty of regular sleep.

Don't eat between meals.

Don't eat cheap candy and pickles.

Don't let any one use your own towel.

Keep clean houses.

Try and have sunny rooms. Dark and damp rooms are not healthy.

Children from five to ten should take special care of themselves.

Older children should help the little ones keep clean.

Keep fresh air in your house.

Dirt is bad.

Flies are bad.

Don't let garbage stand around.

Clean your closets steady.

Change your clothes every week promptly.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

10. HOMONYM

Said Peter to Philip, "I can't understand What use you can make of that steep, rocky land."

Said Philip, "I bought it because it was cheap land, And seemed to be very well fitted for sheep land. Although it is rough, and inclined to sterility, You'll surely acknowledge its *****."

Then Peter was nettled, and answered him, "Pooh! I reckon it's *****, too."

M. C. S.

11. PREFIXES

(By suffixing the same syllable to the words first defined form the second word.)

1. A mark left by a wound; a bright color.
2. An Old Testament character; a small village.
3. To divide with sharp instruments; a piece of meat.
4. A support; a piece of jewelry.
5. A part of the body; a covering for the wrist.
6. An article of jewelry; a curl of hair.
7. A brief journey; a collection of three of a kind.
8. Not within; an exit.
9. Attenuated; a kind of glove.
10. A personal pronoun; a little isle.
11. Within; an arm of a bay.
12. Organ of sight; a small perforation.

A. C. L.

12. PALINDROMIC PI

The printer made palindromic pi of the palindrome I sent to him for publication, for he printed it as follows:

W T R P O O N M I E A E I M N O O
P R T W ? x.

13. ANACROSTIC

Deep seated in the human mind
Envy and hate we find
Sadly disturbing every thought,
Cursing the life and blessing not.
Entering such a downward way,
No man can your destruction stay.
DESCEND IT NOT, it ends in woe,
In it no one should ever go.
TOTAL are all who travel it,
Nor can they, WHOLE, that pathway quit.
Only Omnipotence can take
Those from it who would it forsake.

T. H.

14. TENNYSONIAN TALE, NO. 2

(What names of poems are hidden in the story?)

The death of the old year inspires the poet's song, and bids the ancient sage discourse on love and death in a dirge-like strain, while the ring of midnight bells in tones sweet and low brings tears, idle tears, from the eyes of youthful lovers, because it has been the golden year to them, with the promise of May perpetually. Move eastward, happy earth, is their response.

I am sitting by the window which inspires sea dreams, and while I listen to the tales of the mermaid and the sea fairies, I pause from the day dream in which I was indulging, to watch the familiar figure of the wreck of that staunch old ship Sir John Franklin, that was driven ashore in a recent gale and was hopelessly disabled in crossing the bar. My attention was diverted by the arrival of the fleet of yachts of which the cup defender, the Falcon, is one. The voyage was not lacking in incident, but was less romantic than the voyage of Maeldune.

Yacht clubs are making experiments of a character to facilitate speed, which may be rightly termed the flight of the white-winged craft. For a cruise to classic countries the captain of the Ulysses invited a party of girls—Lillian, Adeline, Claribel, Isabel, Eleanore, Madeline, Mariana, with Lady Clare and the Lady of Shallott as chaperones, and Mary Boyle as maid.

There were several points the captain wished the party to see—the palace of art and the sleeping palace, the old castle known as the deserted house, and Helen's tower. The girls wished also to visit the children's hospital of St. Agnes, in charge of the sisters Guinevere and Godiva, where the city child of poverty is cared for when sick.

It was early spring. The call, "Come into the garden, Maud," had been accepted, and with the help of the gardener's daughter in the garden at Swainston, she gathered the roses on the terrace, buds and blossoms from the daisy bed, and the flower we call the snow-drop, making the nursery ward lovely with brightness and perfume. One little maid sang the May Queen and another in lisping tones recited "What Does Little Birdie Say?" In leaving, they dropped a coin to the beggar maid outside the gate, gave a farewell glance at old Parnassus, far, far away, and started homeward.

H. M. B.

[To give zest to the search, Tangles offers Tennyson's Poetical Works, in a very pretty edition, to the sender of the best list of the titles found. The solutions are to be forwarded within ten days from this date, and in case of doubt the nearest complete lists will be compared for superior qualities of arrangement, neatness, etc.]

ANSWERS

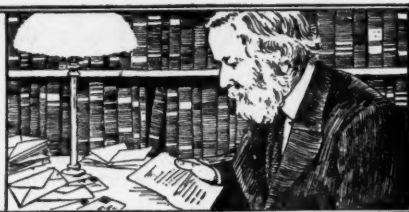
6. Rasped, spared, parsed.
7. 1. Diseased, seas, died. 2. Shutting, hut, sting. 3. Smothering, mother, sing. 4. Belittled, little, bed. 5. Blessed, less, bed. 6. Delighted, light, deed. 7. Impoverish, over, impish. 8. Unquestionable, question, unable. 9. Washing, ash, wing.
8. Salt.
10. Dwell.

Recent excellent solutions are acknowledged from: C. L. King, North Easton, Mass., to 1, 2, 3, 4; N. L., Dover, N. H., 1, 2, 4; Ruby S. Kellogg, Voluntown, Ct., 1, 3; Clare, Roxbury, Mass., 1, 3, 4.

But did nobody guess—or know—the answer to Poor Richard's 5?



THE CONVERSATION CORNER



Questions and Comments

"TO SHOW THE SILVER LINING"

THE question which floated down from Mrs. Caswell-Broad's summer home at "Ben-casson" in the Vermont hill-country has called out a host of letters since its publication, Dec. 9. A few still refer to James Whitcomb Riley as author of the verse, but we must be content with Mr. Riley's positive statement that he was not. Many attribute the authorship to Dr. Maltbie D. Babcock, but failing to find any reference to it in Dr. C. F. Robinson's Memorial volume, I wrote to the biographer, and he in turn to Mrs. Babcock. She replied that Dr. Babcock was familiar with the lines and quoted them, but did not write them.

Others, beginning with Rev. Dr. Fraser of Ohio, gave the clew which led not only to the authorship, but to the correct text of the lines.

Dear Mr. Martin: About that stanza in the last *Gationalist*? Well, here it is. Rev. Carey Bonner of London, who led the Children's Meeting at the International Christian Endeavor Convention in Baltimore last July, used the stanza for the motto of his beautiful address on "Silver Linings and Golden Sunbeams," but in a briefer form than quoted by Mrs. Broad. He is a fine musician, and played a little tune for the boys and girls and got them all to sing the stanza. I think he did not mention the name of the author, but spoke of her as an English lady, a friend of his, but the official report of the Convention says she is Miss Ellen T. Fowler.

J. G. F.

That report ("The Story of the Baltimore Convention") describes the remarkable effect of that verse as Mr. Bonner ("who may be called a child-fascinator") drew down the sheet containing it, taught the thousand children to sing it, and illustrated it with many stories. Miss Margaret Koch of Maine, who presided at the meeting, writes that Professor Wells remarked, "That silver lining verse will brighten many a dark day." To have the very best authority in settling the matter, I wrote to Mr. Bonner and to the alleged authoress: Mr. Bonner, who is the secretary of the Sunday School Union, London, wrote from "Old Bailey":

Dear Mr. Martin: I am much interested in your query. There is no doubt as to the authorship of the lines, "The inner side of every cloud." By the by, the word "side," which has been universally used, is not the writer's own word, as you will see from the copy of the original poem sent herewith. The lines appear in a volume called, "Verses Wise and Otherwise," by Ellen Thorneycroft Fowler, lately republished by Cassell & Co., London. The sanctified common sense of the lines gives them unique value and makes them educational as well as inspirational; and I have found them wonderfully useful as the basis of the young people's address given to various audiences both your side of the water and ours. My musical setting of them, as taught at the Baltimore Convention to which you refer, was first published in "The Sunday School Hymnary," and is widely used.

CAREY BONNER.

The author, daughter of Sir Henry Fowler, at one time Secretary of State for India, and now wife of Alfred Lawrence Felkin, Eltham College (a school of the Royal Navy), Kent, writes:

Thank you for your kind letter. I am sending you by book-post a copy of my verses containing the particular poem to which you refer, so that you may make any further use of it that you think desirable. I trust that the laws of "protection" regarding the import of English books in your country will not prevent you from receiving it! Faithfully Yours, ELLEN THORNEYCROFT FELKIN.

The poem we have been so long seeking is the first in the book, is entitled *The Wisdom of Folly*, and is copied in full.

The cynics say that every rose
Is guarded by a thorn which grows
To spoil our posies:
But I no pleasure therefore lack;
I keep my hands behind my back
When smelling roses.

'Tis proved that Sodom's apple-tarts
Have ashes as component parts
For those that steal them:
My soul no disillusion seeks;
I love my apples' rosy cheeks,
But never peel them.

Though outwardly a gloomy shroud,
The inner half of every cloud
Is bright and shining:
I therefore turn my clouds about
And always wear them inside out
To show the lining.

Our idols' feet are made of clay;
So stony-hearted critics say
With scornful mockings:
My images are defiled
Because I keep them well supplied
With shoes and stockings.

My modus operandi this—
To take no heed of what's amiss;
And not a bad one:
Because, as Shakespeare used to say,
A merry heart goes twice the way
That tires a sad one.

"SOLDIERS OF THE QUEEN"

Mr. Bonner adds a postscript to his London letter above given in reference to a question in Dec. 9.

By the by, there is a slip in the reply of Mrs. G., on your Old Folks' page concerning the "Soldiers of the Queen." "Leslie Stuart" is not a Canadian. That is the pen name of a Manchester man very well known to me, whose proper name is Mr. T. A. Barrett. Under the name of "Leslie Stuart" he has composed a great number of popular songs and operas.

LUMBERMAN'S SONG IN MAINE

Dear Mr. Martin: Seeing in the Conversation Corner of Oct. 28 mention of "Songs from the Woods of Maine," I am reminded of an old song that I often heard in the woods of Maine, sung by the camp fires in the logging camps on Machias River, away back in the forties of the last century, when I was a boy in my teens. It was a favorite song with the lumbermen, and perhaps was written by some rude poet of the provincial army with Wolfe at the battle of Quebec. The lines I remember are something like this:

Brave Wolfe and great Montcalm
Are together talking,
Before their armies they
Like brothers walking;
Then each man took his post
At their retire,

And then the num'rous host
Began to fire.

Can there be any historical warrant for the meeting of the generals? And can any of the Corner Old Folks give any more of this old song? It may have never been in print, but only handed down by tradition.

Spokane, Wn.

W. L. K.

The books of ante revolutionary ballads consulted at the Public Library did not contain this old piece. Some other "old-timer" on the frontier may be able to enlighten this octogenarian who says he has gone "from the easternmost county to the westernmost state in the republic."

ANTI-SLAVERY REMINISCENCE

Dear Mr. Martin: My father and mother were in charge of a boarding house in the "Lawrence Corporation" in Lowell, Mass., at the time Garrison was mobbed in Boston. They were strong abolitionists, and there were other kindred spirits in Lowell. Word was quietly passed around, and one night after the boarders were fast asleep my mother stood guard at the door and silently passed all who came upstairs to her bedroom, where my father received them. That night the first anti-slavery society of Lowell was formed in that little upper room. This is the story I heard from their lips when I was a little child. Is there not some one in Lowell whose father perhaps was one of those original members, and who can tell me more about it?

North Carolina.

MRS. C.

Respectfully referred to Lowell readers.

THE "SEVEN LITTLE BOYS"

Dear Mr. Martin: The poem asked for in Dec. 9 was entitled "The Boy of Heaven," and is found (fifteen verses) in Tower's Fourth Reader, New York, 1853, and in a later edition, Boston, 1866. No author's name was given.

Monson, Mass.

A. M. B.

I have room only for two verses.

One summer day seven little boys
Were playing at the ball;
Seven little boys so beautiful
Beside a castle wall.

And whilst they played, another came
And stood among them there;
A little boy with gentle eyes,
And thick and curling hair.

"ANOTHER OCTOGENARIAN"

Dear Mr. Martin: Another octogenarian would like to link a few lines to those which he was much pleased to read on your page of Jan. 13. The incident mentioned by my beloved classmate, "G. S. F. S." and the story of the other octogenarian take me back three quarters of a century to the memorable hour when, after my mother united with the church, my father called the family together, and with the Bible in hand began family worship, which he conducted alternately with his son in a Western city to the end of his long life. I feel sure that the happy influence of that one act has left its salutary impression on four generations.

Yes, Mr. Martin, that twenty-third Psalm, the Beatitudes, the first of John, the dear old hymns father and mother used to sing, the Greek alphabet—how these do serve to change my wakeful hours to restful ones.

East Hartford, Ct.

F. D. A.

I have other letters on same subject, which with others sure to follow, will have place later.

Mr. Martin

The Christ at Work Among Men*

By Rev. A. E. Danning

O Saviour Christ, our woes dispel;
For some are sick and some are sad,
And some have never loved thee well,
And some have lost the love they had.

Thy touch has still its ancient power;
No word from thee can fruitless fall;
Here in this solemn hour,
Lord, in thy mercy heal us all.

—Henry Twells.

The Gospels were written to show who Jesus Christ was and is, and for that purpose we study and teach them. They are fragmentary collections of remembered incidents and sayings. This one beautiful fragment is a picture of a Sabbath in the early ministry of the Christ. It is a story of miracles and we must first decide how we shall treat miracles in our teaching of the Christ, for they cannot be ignored and we must value them according as he regarded them. How are they related to his ministry? Try to put yourself in the place of those who saw them and those who have described them in our Gospels. They knew nothing of the laws of nature as we understand them. Even the law of gravitation was unheard of. Our knowledge of nature's laws is still imperfect. Theories about them are constantly changing. The wise teacher will not affirm a positive theory about miracle, perhaps will not attempt to define it. The miracles of the Gospels cannot be classified nor their method explained, but they hold an essential place in the written revelation of the Christ. Our task as teachers is to estimate them by their effect on the people of that time, and the conception of him which they gained through miracles. They established the authority of Jesus among the people. They were his credentials of the kingdom he preached. "Many believed on his name, beholding his signs which he did." Accounts of these signs were written, John said, to convince men that Jesus is the Christ, the Son of God [John 20: 30, 31]. With many Christians now belief in miracles rests on their faith in Christ. But in early times faith in Christ rested on the belief that he wrought miracles; and the Gospels were written in those times. What, then, do the records of Christ's miracles reveal of his character and the meaning of his message? Those he wrought on that Sabbath in Capernaum presented him in three distinctive relations:

1. *The Christ in the synagogue.* In each Jewish community the synagogue was the place for teaching and administering the law and for public worship. It was a habit of Jesus' to speak there on the Sabbath [John 18: 20]. His personal presence and manner of speaking deeply impressed his hearers [Luke 4: 16, 20, 22]. What he said moved men profoundly, both because it was good news of deliverance from their hard conditions and the promise that their hopes would be realized, and because it was uttered with the assurance of power to fulfill the promise [Matt. 7: 28, 29]. On this Sabbath he impressed the people as he usually did [v. 22], but his authority was especially tested

that day by the excited outcry of a man of diseased nerves and distorted mind who believed that God was his enemy and that the punishment of divine wrath was impending over him. Jesus exercised his authority over the evil spirit in this man, controlled it, antagonized it, banished it. This is the truth of importance to us. We need not discuss theories of demoniacal possession. When the man rose from the floor on which he had sunk in shuddering convulsions, the terror which had haunted him had vanished, new peace and hope and manhood had come to him. We acknowledge the authority which works such changes in men. It is not a new teaching to us, as it was to that audience of Jews [v. 27], but it is more precious to us than it was to them. Jesus showed that morning that

the ministry of the Christian Church is not only worship and instruction, but the social service which makes whole those diseased in body and mind.

2. *The Christ in the home.* When he entered Simon's house, which probably was his home at that time, he found it clouded by suffering. He brought there the same enthusiastic confidence in the triumph of the kingdom and the same human sympathy by which he had wrought a miracle in the synagogue. Here again, taking the hand of the suffering woman, he controlled, antagonized and banished the fever which had prostrated her [Luke 4: 39] and restored her to the ministry which brought peace and order to the household. The truth of interest to us is that the presence of the Christ acknowledged and honored will bring peace and order into any home. His kingdom established there by enthroning him in each heart in loving fellowship makes the ideal Christian home.

3. *The Christ in the city.* The cure of the man in the synagogue and of the woman in the home had been told through the town before the day ended. The news was spreading throughout the whole province [v. 28]. The people were restrained from seeking him during the daytime by a custom which was to them an essential of religion. It would have been a reproach in Capernaum for a citizen to be seen carrying a sick child through the street on the Sabbath. The Christ took people as they were and treated them according to their condition. He did not wait till evening to heal Peter's mother-in-law, but he did not go forth to seek the sick. Yet as soon as the law permitted, they thronged around him, and at his word demons fled, at his touch disease vanished, in his presence hope, love and courage revived. The important truth for us is that Christ brought order out of disorder and peace out of discord and suffering in the community by giving to the whole people what they most needed, so far as they were able to receive his gifts. Every person in the community filled with the spirit of Christ is there as a pervading and healing presence.

Is power to work miracles of healing given in our time to those who possess the spirit of Christ? The best answer is in his own words, "By their fruits ye shall know them." Physicians, who study the human body and mind and find means to remedy their disorders, are gifts from God. Medicines wisely administered to the sick are as important for them as food. But the gifts that go with Christian faith are valuable to the body as well as to the mind. Sins and anxieties are causes of disease and forgiveness of sins realized and anxieties removed are means for restoring health. Medicines are most potent with those whose minds are at peace with God. The presence of Christ during all his ministry was a healing presence. That was not an incident but an essential element in his nature. It is not less so now than when he preached the gospel of the kingdom in Galilee. Christ in the church, in the home and in the community brings healing and health wherever he is welcomed and obeyed. He gives to his disciples power like his own.

"An idle brain is the devil's workshop."



Handsome \$70,000 edifice of Central Church, Toledo, O., recently dedicated, where Dr. C. W. Huntington, formerly of Lowell, Mass., has just been installed as pastor. Its splendid pipe organ was dedicated Jan. 12, with an organ recital by W. D. Colson, organist of the Old Stone Church of Cleveland. The soloist, Corinne Ryder Kelsey, a former member and daughter-in-law of Dr. F. D. Kelsey, once pastor of this church, came from New York to assist at the dedication.

Greater New York

(The Congregationalist may be obtained in New York at the Congregational Bookstore, 156 Fifth Avenue; in Brooklyn of T. B. Ventres, 697 Fulton Street, and C. F. Halsey, Plymouth Church.)

An Important Anti-Saloon Meeting

About four hundred ministers representing fourteen denominations met at the Holy Communion (Episcopal) Church, as a Union Ministers' Meeting under the auspices of the New York Anti Saloon League to further especially the Tully-Wainwright Local Option Bill which is before the legislature at Albany.

Dr. Howard H. Russell, state superintendent, as chairman, introduced the new associate superintendent, who has taken charge of the up-state work of the league, with headquarters at Buffalo. Mr. Anderson has the prestige of five years of efficient leadership in the Illinois Anti-Saloon League. He spoke earnest words of greeting to the ministers. Mr. T. H. Reed, the league's legislative superintendent, gave a clear exposition of pending legislation and the methods of the league looking toward its enactment into law. He stated that besides the Local Option Bill the league would press for an amendment to the Excise Law prohibiting the presence of saloons within two hundred feet of the Y. M. C. A.'s, Y. W. C. A.'s and Young Men's Catholic Institutes, and for whatever legislation is needed to stop the sale of liquor to minors.

Canon John P. Peters reported the work of the Committee of Fourteen, organized last year by the Anti-Saloon League for the abolition of the so-called Raines Law Hotels.

The principal speaker was Rev. Purley A. Baker of Columbus, O., national superintendent of the league. His address covered briefly its methods with striking illustrations. He showed clearly how it succeeded in defeating the candidate for governor in Ohio at the last election because the governor had weakened the league's legislation in the interest of liquor dealers. Superintendent Baker also pressed upon the attention of ministers the important legislation pending at Washington, and urged that pressure be brought to bear upon senators and representatives in favor of prohibiting the sale of liquor in Indian Territory, of the new Statehood Bill and also the passage of the Hepburn-Dolliver Bill providing for complete police control in the various states over liquor shipped in from other states.

Several strong resolutions were unanimously adopted. This was one of the largest and most representative, as well as enthusiastic Union Ministers' Meetings ever held in the city.

Items in Manhattan Borough

The Madison Avenue Baptist Church is at last assured of a new parish building, which will be a center of great social activity under Dr. Kerr Boyce Tupper. Three members of the church have subscribed through Dr. Tupper \$80,000 out of the \$150,000 needed, according to estimates. The larger branches of the Y. M. C. A., three of them with new buildings and wonderful equipment, are reaching out in many directions with new ideas to catch men and hold them for good citizenship as well as for the church. The Twenty-third Street Branch has recently celebrated a jubilee anniversary, and the largest membership in its history, nearly 3,500. Nearly 2,000 are in the physical department also and about 1,700 of these are men. The number of study classes in the year was 875. This branch rejoices in having a Carnegie Library next door, of white marble, which is soon to be opened. It is still more glad in the fact that a seven-story extension to the branch will be completed in May. In addition to many new features, the annex will contain 144 more bedrooms, this feature being decidedly popular.

For the Welfare of Men

It is impossible to keep in exact touch with the growing provisions being made for young men. Besides the boarding facilities offered

by the Y. M. C. A. branches, a meeting has recently been held, attended by Hon. Seth Low and other public spirited people, to arrange for erecting a large, attractive building, perhaps in the vicinity of the West Side Y. M. C. A., where young men coming to the city to enter various professions may find the same comfortable provision for their temporary home. These efforts, with those of Mr. Phipps's big project of model tenements, others by the Suburban Homes Company, and the Mills Hotel No. 3, which Mr. Ogden Mills purposes to make the finest equipped building of its kind—all show how much more Christian our civilization is than some are willing to admit. In its efforts for a Christian city the West Side branch of the Y. M. C. A. for several weeks has held large mass meetings for men on Sunday afternoons in the Majestic Theater. One brought together on the stage Mayor Fagan of Jersey City and Senator Everett Colby of New Jersey, as the enemies of bossism and standard bearers of Christianity in politics. Last Sunday enthusiasm for better liquor legislation, according to bills to be submitted to the Albany legislature, was roused by Rev. P. A. Baker, national superintendent of the American Anti Saloon League. The Bowery, the Upper East Side and the railroad branches have also just celebrated anniversaries and growth.

SYDNEY.

The Year in Minneapolis

Como Avenue Church, Dr. H. K. Painter, pastor, voted at its annual meeting to put \$4,000 into enlarging its edifice to provide for its large Sunday school and growing field. Its territory is undisputed by other denominations and it is making solid headway.

Pilgrim, Rev. F. A. Sumner. Seventy united at the January communion, making the membership 620. The pastor's salary has been increased \$150. Though the field is invaded by a Jewish settlement, the usefulness of this church was never greater.

Open Door Church, Rev. W. S. Carlson, reports exceptional prosperity. Four other churches have been built in its immediate vicinity, but ours, the original organization, is by far the strongest.

Thirty-eighth Street, Dr. G. E. Albrecht, pastor, entering the year under great discouragement, has lived and grown stronger. Benevolences, under its missionary pastor, formerly of Japan, have increased sixfold.

Plymouth Church, Dr. L. H. Hallock, pastor, makes a budget for benevolent contributions at the beginning of the year. The present one amounts to \$8,500, more than double the amount raised a few years ago. There has been a great advance in young people's work and twenty-five per cent. increase in Sunday school. Through the sons of C. A. Pillsbury, \$40,000 is put into a new building at

Bethel Settlement and the church raises an endowment of \$20,000 to sustain the work.

First Church, Rev. C. G. Clark, reports larger audiences and activity in all lines. Expenses and benevolences were put into a budget of \$9,000, a sum which the people exceeded when called upon.

Park Avenue, Dr. G. S. Rollins, pastor, reports 109 accessions and a total membership of 615. \$150,000 was raised for expenses and building fund, and \$2,000 for benevolence.

This survey shows that the revival meetings of the fall have left a marked impression on the general welfare of our churches.

R. P. H.

Dr. Charles R. Brown's Yale Lectures

There is keen anticipation at Yale University of the Lyman Beecher lectures soon to be given by Dr. Brown of Oakland, Cal. His general subject is, The Social Message of the Modern Pulpit, and the lectures will be given at 3 P. M. in Marquand Chapel. The themes and dates of the eight lectures are:

- Feb. 12. The Need of Moral Leadership in Social Effort.
- Feb. 13. The Scriptural Basis for a Social Message.
- Feb. 16. The Oppression of a People.
- Feb. 19. The Call of an Industrial Deliverer.
- Feb. 20. Radical Change in the Social Environment.
- Feb. 21. The Training in Industrial Freedom.
- Feb. 22. The New Social Order.
- Feb. 23. The Best Lines of Approach.

What Men Say

The time has gone by when you can pluck a rich man by the coat tail and secure an endowment.—President Tucker of Dartmouth.



The Individual Communion Cup

Continues to grow in favor. Our patented noiseless tray is the one most generally used. One pastor writes us: "It is by far the most perfect thing yet made."

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The Literature of the Day

The State and the Railroads

When an economic question enters politics, partisanship almost inevitably becomes a background for opinion. These three books on railroad rates illustrate this in descending order. "For the railroads" is a collection of the railroads' arguments against "unwise statutory restrictions." It is a pocket-size book with quotations from authorities, statistics and statistical tables showing advantages of present conditions and dangers of proposed plans of Government rate-making.

Professor Meyer is also strongly in sympathy with the same side of the question. He effectively contrasts political rate-making in representative countries of Continental Europe and in Australia, resulting in agricultural and industrial stagnation except in favored districts, with the remarkable development of the resources of all parts of the United States through freedom in rate-making by private corporations. In the latter part of the book he reviews the general development of railroad rates in this country and strongly condemns the policies and activities of the Inter-state Commerce Commission. The gist of his argument may be found in this statement, "There is but one way to make a serious attempt to keep business out of politics and that is for the State to keep out of business." The whole book is an able argument for the *laissez faire* policy.

Mr. Haines, who has had large experience as a railroad executive and traffic official, takes a more judicial attitude. With a general description of the history and characteristics of American railroads, he connects the development of the power of Government over railroad corporations. He believes that, "Non-competitive traffic needs legislative protection against the abuses due to the increasing tendency to railroad combination." Though his argument lacks the clearness and directness of Professor Meyer's plea, it represents, on the whole, a saner view. He realizes that railroad corporations have more power than they can safely be allowed to exercise with no more effective means of appeal for the small shipper than now exist. Railroad traffic managers are in general the best rate-makers, but when they err, or when, through unfair influence, unjust rates are put in force, relief should be made available in a shorter time than four years, which is a rough average under existing laws. This does not mean confiscation of railroad property or prosperity, but simply that for the ordinary person there should be a practicable appeal from the will of a railroad corporation.

[The Facts about Railroad Rates; For the Railroads. Prepared by H. T. Newcomb, Bond Building, Washington, D. C. Paper.

Government Regulation of Railway Rates, by Hugo Richard Meyer. Pages 486. Macmillan Co., New York. \$1.50 net.

Restrictive Railway Legislation, by Henry S. Haines. pp. 355. Macmillan Co. \$1.25 net.]

E. P. Dutton & Co., whose beautiful Christmas cards and calendars are among the most artistic of the holiday offerings, have sent out an equally attractive and ingenious collection of valentines.

The Princess Priscilla

Nothing that this author has given the English public has more unity and sly humor than these adventures of a princess in pursuit of simplicity and peace. Weary of the restraints and ceremonial of her father's court, and persecuted by a royal lover whom she has no desire to marry, she spirits her unworldly court librarian, and instructor in the nobilities of life and literature, away in pursuit of the freedom which untitled souls enjoy and of which she has long dreamed. Their escape across Europe and the Channel and their refuge in the quietest of English villages are told with delightful humor.

Their place of refuge is one of those coddled English villages, ruled by the lady of the manor and the vicar's wife. Into this smug order and dependent peace the free-handed princess comes like a destroying angel. She overturns the traditions of personal loyalty and the arrangements of the busy vicar's wife and in a week the well regulated village has become a nest of sedition and discontent. The unworldliness of the eloping pair, their speedy coming to poverty and their final escape are cleverly imagined and brilliantly told.

On first reading, the genuine troubles of all the parties to the little tragedy are almost stirring enough to spoil the pleasure in the fun. The author has as keen an eye for the follies of humanity as in her earlier books, but she has grown less cynical and more genial.

[The Princess Priscilla's Fortnight, by the author of Elizabeth and Her German Garden. pp. 329. Chas. Scribner's Sons. \$1.50.]

RELIGION

The Song of Ages. Sermons by Reginald J. Campbell. pp. 308. A. C. Armstrong & Son. \$1.25 net.

The interest of the public in Mr. Campbell's sermons is taken for granted. There is neither preface nor note of place and time. The sermons are notable for their happily-chosen titles and show the qualities of their author's mind and thought. The enthusiasm for Christ-like living, the power of fresh approach to familiar scenes, the close touch with practical life and sympathetic knowledge of its problems and necessities characterize these discourses. No one can read far without feeling the significance and the urgency of the life with Christ.

The Endless Life, by Samuel McChord Crothers. pp. 55. Houghton, Mifflin & Co. 75 cents net.

Dr. Crothers handles his theme rather in a literary than a philosophical mood. The riddle of the dark beyond death he offers no solution for. He asserts in charming prose that our life is so constituted as to imply in its separated individualities and its incompleteness a continuity which any thought of death as the final extinction of consciousness inevitably contradicts. The assurance of immortality drawn from these pages will arise from the companionship with one who is living an immortal life and finds it an inspiring and shaping factor in the day's work, joy and grief.

The Christian Faith, by Olin Alfred Curtis. pp. 541. Eaton & Mains. \$2.50 net.

This is the system of the professor of theology in Drew (Methodist) Seminary. It is the sincere effort of a man of enthusiastic faith who says much that is valuable but does not realize the extent to which he is mastered by old traditions. For example, he declares that in Christ were two distinct natures, human and divine, and that he could be ruled by one or other at will. As divine he was omniscient and yet he could, if he so willed, decide to be

ignorant—about some things which he knew! The author reacts from the humanitarian view of Christ to such an extent that he leaves nothing human to Christ except his bodily form. Another significant fact is the author's own statement, "For our work in systematic theology the teaching of St. Paul furnishes all the more important data, and no further Biblical study would essentially alter the outcome." This is another illustration of the extent to which theologians have denied to Christ a place in the explanation of his own life and work.

God's Image in Man, by James Orr, D. D. pp. 325. A. C. Armstrong & Son. \$1.75.

The present reaction in the scientific world from many of the earlier conclusions concerning evolution is here used in defense of the Scripture idea of the origin of man. The author believes that man, on his mental, moral and spiritual side, constitutes a new order in nature, requiring a special cause for his origin. Evolution does not provide adequate explanation. The production of the first human pair "remains as much a mystery of the laboratory of nature as before evolution was heard of." Whoever desires to know the value and the limitation, for religion, of the theories of evolution, will gain much light from this able treatise, though at points he may not agree with the author.

FOREIGN LANDS

The Risen Sun, by Baron Suyematsu. pp. 355. E. P. Dutton & Co. \$3.00 net.

The author left Japan just after the outbreak of the Russian War and the substance of these papers was delivered in the form of addresses or embodied in review articles during his sojourn in Europe and America. He sketches the history of the war, describes the Japanese character and its modern evolution, taking up in a third book the external relations of Japan. The whole may be described as an explanation and an apologetic, meeting the criticisms of Japanese life and policy which he encountered and explaining the Japanese point of view. For the Occidental this interpretation is interesting and valuable.

The Re-shaping of the Far East, by B. L. Putnam Weale. 2 vols. pp. 548, 535. Macmillan Co. \$6.00 net.

Mr. Weale's two handsome and fully-illustrated volumes are devoted to a study of Chinese history especially in its relations to Western intercourse and aggression, to accounts of travel and of the course of events in the recent war, with a view to prognostication in the field of the future development of China. The author's view is somewhat colored by his British prepossessions but his opinions are founded on careful observation and deserve attention. His criticism of missionary work and mistakes is intelligent and kindly. His prophecy of the future strength and possible mastery of China in her international relations coincides with that of the best-informed recent opinion.

Tibet and Turkestan, by Oscar Terry Crosby, F. R. G. S. pp. 331. G. P. Putnam's Sons. \$2.50 net.

Mr. Crosby is an American who in the companionship of a French officer journeyed from the shores of the Caspian through Russian and Chinese Turkestan and across a corner of Tibet into India. The pictures of travel are interesting. The discussions of politics are more valuable in the early stages of the journey, where the Russian influence is described with appreciation, than in the criticism of British interference in Tibet. Mr. Crosby's Tibetan experiences were altogether too slight and remote from the field of action to give his judgment the value which he seems to claim for it. The picture of desolation in the high deserts of Central Asia is a striking one. Illustrations and an admirable map add value to the work.

The Skipper Parson, by James Lumsden. pp. 212. Eaton & Mains. \$1.25.

A Methodist minister's account of parish work in Newfoundland. Going out from England to his appointment, he had the initial experience of shipwreck and in the nine years covered by the story had full experience of the

hardships of life in the scattered settlements along the shore. He proves to be a man well worth knowing and his pictures of Newfoundland life are aided by a number of good illustrations.

Carthage of the Phœnicians, by Mabel Moore. pp. 184. E. P. Dutton & Co. \$1.50 net.

The site of old Carthage has been put into the hands of the Dominican monks by the French Government. This book describes the results of excavation among the tombs, the city itself having served as a quarry until nothing is left. The frontispiece in color shows a remarkably interesting relief of a Phœnician princess. The author gives a good idea of the results achieved, though too much in the style of a catalogue. The most human element is her oft-repeated admiration for the monks in charge of the work.

FICTION

The Northerner, by Norah Davis. pp. 324. Century Co. \$1.60.

A young American business man is persuaded into the investment of all his property in an electric lighting and street railroad plant in an Alabama town. He finds himself in the presence of an opposing social ostracism founded on his Northern extraction and business-like methods. The contrast is strikingly drawn and the intolerant Southern life culminating in a lynching makes a remarkable picture. The attractions and repulsions in a pretty love story add variety and charm to a book enjoyable for its own sake and significant as a picture by a Southern woman of social life in her own section with its roots in a broken past and its survival of intolerance toward differing opinions. One of the most remarkable of the recent studies in the field of the new South.

Zal an International Romance, by Rupert Hughes. pp. 346. Century Co. \$1.50.

The story of a young Polish pianist's career in New York, well told by one who has an intimate knowledge of his theme. Descriptions of his playing, of his home life, of his intercourse with his patrons, and of his romantic love-making hold the reader's interest.

The Deluge, by David Graham Phillips. pp. 482. Bobbs-Merrill Co., Indianapolis.

This story is an echo of Mr. Lawson's Frenzied Finance. In fact, the most careless student of recent financial history will recognize Mr. Lawson as the type of its hero and if he is of a curious mind may attempt to individualize other characters. The music of the story is the music of a brass band and drums and cymbals are not spared. There is plenty of action and the love story comes to a dramatic climax. Anybody who likes excitement will find a popular theme cleverly handled, but we are not hopeful of the lasting quality of the work.

The Wisdom of the Simple, by Owen Kildare. pp. 353. F. H. Revell Co. \$1.50.

Our Best Society, pp. 362. G. P. Putnam's Sons. \$1.50.

A young literary man living with his wife in New York in Bohemian fashion, is drawn into the vortex of "society." The interest centers in his successful effort to write a play for a popular actress. There is but little incident and the record of the deeds and words of these specimens of the leisure class becomes wearisome. The book has an unusual virtue for its kind. It is clean. There is only one divorce and her story ends well.

A Waif's Progress, by Rhoda Broughton. pp. 402. Macmillan Co. \$1.50.

MISCELLANEOUS

Garrison the Non-Resistant, by Ernest Crosby. pp. 141. Public Pub. Co., Chicago. 50 cents net.

The author, himself a disciple of Tolstoi, emphasizes Garrison's leadership in the abolition movement in order to claim him as an apostle of the non-resistance propaganda. A juster perspective, would, we believe, somewhat reduce his proportionate influence in both departments.

Letters and Addresses of Thomas Jefferson, edited by William B. Parker and Jonas Viles. pp. 323. Unit Book Pub. Co., New York. 56 cents net.

Report of the Library of Congress and of the Superintendent of the Library Building and Grounds, for year ending June 30, 1905. pp. 318. Washington, D. C.

Everyday Etiquette, by Marlon Harland and Virginia vaude water. pp. 368. Bobbs-Merrill Co., Indianapolis.

We cannot praise this manual too warmly. It is exactly what its title professes, an everyday book of etiquette for everyday people. Besides the usual statements of what is considered "good form" in social life, it contains fresh chapters on Hotel and Boarding House Life, Etiquette in Sport, Telephone Manners, etc.

Counsels and Ideals, from the Writings of William Osler. pp. 277. Houghton, Mifflin & Co. \$1.25 net.

Professor Osler's popular reputation largely rests upon a single misinterpreted phrase. His professional reputation as instructor and physician is wide among men of his own profession. These are passages taken from lectures and addresses which reveal the forceful quality which has won their author so great a reputation.

Who's Who, 1906. Macmillan Co. \$2.00.

Each new year brings an enlargement of this valuable reference-book. In addition to the English names, a selection of Americans, mainly connected with Government or literature, is included. Its practical convenience insures its place in all libraries of reference.

Books Received

(During the Week Ending Jan. 29)

THE TRUE DOCTRINE OF PRAYER, by Leander Chamberlain. pp. 179. Baker & Taylor Co. \$1.00.

THE BIBLE AND SPIRITUAL CRITICISM, by Arthur T. Pierson. pp. 276. Baker & Taylor Co. \$1.00.

VROUW GROBELAAR AND HER LEADING CASES, by Perceval Gibbon. pp. 293. McClure, Phillips & Co.

THE MAKING OF THE AMERICAN NATION, by Jacques Wardlaw Redway, F. R. G. S. pp. 476. Silver, Burdett & Co. \$1.00.

THE EVANGEL OF THE NEW THEOLOGY. Sermons by T. Rhondda Williams. pp. 266. Imported by Chas. Scribner's Sons. \$1.50 net.

JOHN FISKE, by Thomas Sergeant Perry. pp. 107. Small, Maynard & Co. 75 cents.

THE TESTIMONY OF ST. PAUL TO CHRIST, by R. J. Knowling, D. D. pp. 533. Chas. Scribner's Sons. Imported. \$3.00.

HEBREW IDEALS, PART SECOND, by James Strachan. pp. 170. Chas. Scribner's Sons. Imported. 60 cents net.

FORTY YEARS AN ADVERTISING AGENT, 1865-1905, by George Presbury Rowell. pp. 271. Printer's Ink Pub. Co., New York.

THE SAGE BRUSH PARSON, by A. B. Ward. pp. 390. Little, Brown & Co. \$1.50.

ON THE FIELD OF GLORY, by Henryk Sienkiewicz. pp. 334. Little, Brown & Co. \$1.50.

A LIFE OF WALT WHITMAN, by Henry Bryan Binns. pp. 369. E. P. Dutton & Co. \$3.00 net.

A BOOK OF THE RIVIERA, by S. Barling Gould. pp. 320. E. P. Dutton & Co. \$1.50 net.

POULTRY FARMING, by "Home Counties." pp. 186. E. P. Dutton & Co. \$1.50 net.

FURTHER MEMOIRS OF THE WHIG PARTY, 1807-1821, with some miscellaneous reminiscences, by Henry Richard Vassall, Third Lord Holland, edited by Lord Stavordale. pp. 420. E. P. Dutton & Co. \$5.00 net.

SICILY, by the late Augustus J. C. Hare and St. Clair Baddeley. pp. 142. E. P. Dutton & Co. \$1.00 net.

A BOOK OF MORTALS, collected by a Fellow Mortal (F. A. Steel). pp. 147. Macmillan Co. \$3.00.

A SHORT HISTORY OF GERMANY, by Ernest F. Henderson. pp. 147. Macmillan Co. \$2.50 net.

NEW EGYPT, by A. B. De Guerville. pp. 360. E. P. Dutton & Co. \$5.00 net.

THE THREAD OF GOLD, by the author of "The House of Quiet." pp. 286. E. P. Dutton & Co. \$3.00 net.

HIGHWAYS AND BYWAYS IN OXFORD AND THE COTSWOLDS, by Herbert A. Evans, with illustrations by Frederick L. Griggs. pp. 407. Macmillan Co. \$2.00.

WHO'S WHO, 1906. Macmillan Co. \$2.00.

ORIGINAL EXERCISES IN PLANE AND SOLID GEOMETRY, by Levi L. Cobant, Ph.D. pp. 124. Am. Book Co.

METAMORPHOSE, by Orlando K. Fitzsimmons. pp. 254. Progress Pub. Co.

A HISTORY OF THE INQUISITION OF SPAIN, Vol. I., by Henry C. Lea, LL. D. pp. 620. Macmillan Co. \$2.50 net.

THE HUNDRETH ANNIVERSARY OF THE FOUNDING OF THE FIRST CHURCH, BURLINGTON, VT. pp. 104.

GOD'S WHITE THRONE, by Rev. Byron Palmer. pp. 226. Jennings & Graham. \$1.00.

Rev. D. W. Forest, D. D., of Edinburgh, whose Christ of Experience is well-known, will soon publish a book entitled The Authority of Christ.

Closet and Altar

GOD, THE FOUNTAIN

I will give unto him that is athirst of the fountain of the water of life freely.

Is thy soul athirst? athirst for peace, pardon, life, salvation, for grace, strength? Here is a Fountain for thee, come and drink—buying frightens; therefore come freely.—*Philip Henry.*

The Venetians showed the treasure of their state, being in many great coffers full of gold and silver, to the Spanish ambassador. But the ambassador, peering under the bottom of those coffers, demanded whether their treasure did daily grow and had a root; for such, saith he, my master's treasure hath, meaning both his Indies. Many men have attained to a great height of piety, to be very abundant and rich therein. But all theirs is but a cistern, not a fountain of grace; only God's goodness hath a spring of itself in itself.—*Thomas Fuller.*

Any religion whose secret springs do not exceed its surface waters will evaporate in the burden and heat of the day.—*Elizabeth Charles.*

Fountain of light and living breath,
Whose mercies never fail or fade,
Fill me with life that hath no death,
Fill me with light that hath no shade,
Appoint the remnant of my days
To see Thy power and sing Thy praise.

What I possess, or what I crave,
Brings no content, great God, to me,
If what I would or what I have
Be not possessed and blest in Thee.
What I e joy, Oh, make it mine
In making me, that have it, Thine.

—*J. Quarles.*

How little of the sea can a child carry in his hand! as little can I take of my great sea, my boundless and running-over Jesus Christ.—*Samuel Rutherford.*

Deep at the core of our being we have that in us which holds us fast shut within the very light of life, within the very eternity of God. His will, that will in which the worlds move and are in being, closes round our will; his love, that love which is the fount of all creation and the end of all desire, folds itself about our little trembling flame of love. We are his, he is ours.—*Henry Scott Holland.*

Fountain of all grace, of pure desire, of peace and truth and lovingkindness, enrich my poverty from Thy full springs of good. From Thee alone, my Father, I look for satisfaction of those great and deep desires which Thou hast Thyself implanted in my soul. Thou art the fountain whence I fain would drink and live. Fill me with the refreshing waters of Thy love, that they may overflow in blessing to the world. When I have set my heart on earthly good, let me not wonder that even in attainment there is no enduring pleasure. Keep me from satisfaction with the lower gift, lest Thy companionship and the joy of work for Thee should fail my heart. Be Thou a spring of joy in me, my God, that I may grow like Thee and become a pure channel for Thy purity in thought and word. In the name of Christ. Amen.

Iowa

Consulting State Editors: Rev. Drs. Edmund M. Vittum, Grinnell; Robert L. Marsh, Burlington; Prof. Edward A. Steiner, Iowa College

The Turn of the Year

1905

The closing year finds our Iowa churches rejoicing in unusual prosperity. Plymouth, *Des Moines*, under the leadership of F. W. Hodgdon, pastor, and A. L. Frisbie, *emeritus*, reports 114 members received during the year — the largest accessions during any one of the forty-nine years since organization. Last summer Grinnell observed its fiftieth birthday, with a membership of 1,007. More than one fourth of its life is covered by the pastorate of E. M. Vittum, now on his fifteenth year. During this pastorate, the average number received per year has been 74; the average net gain per year, 22. Denmark is the oldest church of all, having sixty-eight years to its credit. Here Dr. Charles Hancock has just completed twenty-one years of continuous service as Sunday school superintendent. This church retained Deacon Oliver Brooks for fifty years as clerk, and employed the same sexton for an equally long period. But this church was made up largely of colonists from New Hampshire, who brought their traditions, along with Denmark Academy, the first chartered institution of learning west of the Mississippi.

In December Anita and Miford rededicated remodeled edifices. Belmont dedicated a new \$10,000 church, called "Sands Memorial," in memory of "Father Sands," the pastor *emeritus*, who held the active pastorate until he had reached the age of eighty-eight. New parsonages are reported at Cromwell and Hawarden. At Humeston and Primgar new houses of worship are in process of erection. A fine new church is nearly completed at Belle Plaine. The pastor, E. S. Osgood, was reared in Plymouth Church, Des Moines, and educated at Iowa College. Mrs. Osgood, also, is a Grinnell graduate, and "an helpmeet for him." Together they are bringing great prosperity to an important church. Union Church, *Des Moines*, the only Congregational church of colored people west of Chicago and north of the old slave states, has been engaged in a plucky effort to build a house of worship. The pastor, H. W. Porter, a graduate of Atlanta University, was both architect and master builder. At one time the officers of the "Union" ordered him to stop laying brick beside the union men. When he refused, the men were withdrawn by order of the Union; but Mr. Porter declared it was his Father's house and he should work on it, if he were obliged to lay every brick and drive every nail with his own hands; and he modestly added that he was competent to do so. The building is now inclosed; the congregation is worshipping in the basement, and will complete the auditorium in the spring. Centerdale, though still an infant, is rapidly completing a new building. A sister church has been organized recently in the neighboring community of Union Valley; the two will be content with one pastor, for a time at least. The Presbyterian church of Wheeland, served last year by Licentiate W. E. Paul, a student of Iowa College, has just voted to become Congregational.

1906

The New Year begins as auspiciously as the old closes. Unusually large accessions at the January communion are reported from many churches, including Corning, Fayette, Grinnell and Council Bluffs. The last named has just burned its mortgage, having no further use for the incubus under the aggressive leadership of its new pastor, O. O. Smith. A few months ago we lamented that an unusually large number of our strongest churches were without pastors. Most of these vacant places have been supplied. Three of the best, however, Ames, Osage and Waterloo, are continuing the search. It is whispered, however, that the last named is turning covetous eyes towards Brother Flint of Creston. He will strike fire wherever he goes. One of our best beloved, E. L. Marsh of Burlington, has broken down with nervous prostration; but the church loyally refuses to accept his resignation, so we give thanks that Burlington is not accounted "vacant."

EVANGELISM

By removal and illness the State Committee on Evangelism has been reduced to two members, Orvis of Dubuque and Vittum of Grinnell. But co-operating members in all the local associations are doing excellent work. One plan of the state committee is to employ Christian workers to assist pastors who are holding special meetings alone or with the aid of neighboring pastors. These helpers are

men or women able to lead choruses, do solo work and aid in other branches of service. The committee find difficulty in securing just the class of musicians needed; but a beginning is being made this year, and these plans may be carried out more completely in the future. Meantime, evangelistic meetings are being held quite generally among the Congregational churches of the state, often in union movements with other denominations. Pastors are conducting their own meetings and assisting one another. H. W. Tuttle, state superintendent of Sunday school work, is proving especially efficient as an evangelist when other duties permit. A series of meetings which he conducted a few weeks ago in a quarter of Dubuque known as Eagle Point, brought to Christ a large number who have seldom attended religious services. D. P. Breed, general missionary under the Home Missionary Society, is doing efficient service of the same kind. Eldora, C. C. Warner pastor, is joining in union meetings under the leadership of Evangelist C. C. Smith, which are resulting in many conversions, especially among young men. We have reason to hope that the year will bring a large ingathering to the churches and a deepening religious life to the people.

E. M. V.

The Educational Outlook

The trustees of Iowa College met on Jan. 24 and elected Dean J. H. T. Main as president. He has been connected with this institution since 1892; first as professor of Greek, then as acting president and later as dean, during the presidency of Dr.



PRES. J. H. T. MAIN

D. F. Bradley. In choosing him the trustees have followed the new trend in American colleges of making the head of the institution an educator and administrator as well as a public representative. President Main has a well-earned reputation in educational circles. He has the support of the alumni and of the student body, as well as that of a strong and united faculty. While not an ordained minister, he often preaches, and in his chapel talks and college vesper services has proved an effective speaker. He has recently been honored by election to the presidency of the State Teacher's Association, and the educational forces of the state strongly urged his election as head of Iowa College.

The college looks hopefully to the future under the new administration. A noticeable feature of this year's school life is the religious earnestness which permeates the student body, and expresses itself in the large number of men ready to enter Christian service as ministers, missionaries and Y. M. C. A. secretaries. Over twenty are thus pledged, and four of the strongest Seniors will enter seminaries this fall. The various Bible classes and missionary study classes enroll over four hundred men and women, and nearly all the students are more or less engaged in studying some phase of the religious life.

Tabor College has added a department of pedagogy, and reports a prosperous year under the administration of President Ellis.

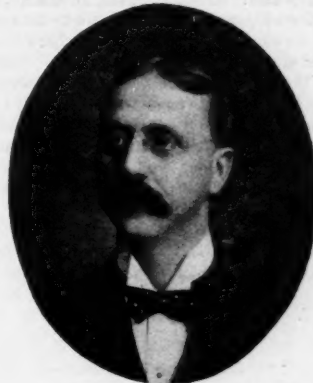
The annual meeting of the Institute of Theology will take place in Grinnell, as usual, and a program of extraordinary interest is being prepared.

E. A. S.

Clergymen of New Jersey are working before the legislature for law favorable to local option.

Essex County Parts with Two Pastors

South Church, *Peabody*, has come to its time of trial in parting with its pastor, Rev. George A. Hall, which will probably occur on the twentieth anniversary of his ordination and installation, early in April, when his resignation is to take effect. His



REV. GEORGE A. HALL

has been a faithful, contented and useful ministry, with a people accustomed to expect first-class work in pulpit and parish, but indulgent and considerate of one who thus serves them. He has, indeed, honored his ministry, as did his father, Rev. Gordon Hall, D. D., for twenty-seven years the beloved pastor at Northampton, Mass., and his grandfather, Gordon Hall, one of the first missionaries to India.

This score of years has been for the church a period of normal quiet growth, keeping pace with that of the town in spite of constant losses by death and removal. The meeting house has been remodeled, without destroying its dignity or symmetry. Admirable Sunday school rooms and parlors have been equipped, and beautiful memorial windows adorn the audience room. Meantime, benevolences have been large and steady, and new movements which promised increased interest or spiritual power have been welcomed. This pastor has excelled as friend and counselor, while the mature and active parishioner admired him as illustrating the truths he preaches.

In the conference he has been a conspicuous figure. The Essex Congregational Club has leaned upon him for suggestion and inspiration during his long secretaryship. No one among his associates in the ministry is held in higher esteem than he who, though never in vigorous health, has kept steadily at his post when another would have given up. Feeling now the need of prolonged rest, the time seems opportune to take it. Church, town and neighborhood regret his going, but rejoice in his privilege to recruit thoroughly for valuable service somewhere in God's wide kingdom.

Another honored minister, Rev. Jesse G. Nichols of Hamilton has just been dismissed to assume the pastorate of the South Hadley church. For eleven



REV. JESSE G. NICHOLS

years he has remained with the people of his first choice, who have come to look upon him more and more as an able and permanent factor, not only in their church, but in civic life as well. He has had "a good report of them which are without" (in that prolific, political and sportive community) with no less of confidence on the part of them which are within. That he will prove a capable leader in the educational center to which he goes, is not doubted by those who know him in this region. LUKE.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Feb. 11, Sunday. *Morning and Evening Prayers.*—Ps. 3, 4.

In the morning responsibility, in the evening praise! Trouble, in the good man, brings out confidence. God is a shield to the believer, as the king's companion in the chariot covered him with his buckler as he fought. The sense of the day's need includes a prayer for others. Peace at eventide comes of confidence in God. We yield ourselves to him in sleep and even wakeful hours lend themselves to communion. How independent this confidence is of outward circumstances. Yet it depends on more than faith—on faithfulness.

Thou hast called us to the day's experiences, give us Thy help, our Father, that we may do our part with quiet hearts and ready minds. Defend in trouble and aid in doing well. Lift Thou up the light of Thy countenance upon us and keep our hearts in peace.

Feb. 12. *The Dead in Christ.*—1 Thess. 4: 13-18.

That first year of the Thessalonian Church brought grief at funerals. Here is Paul's answer to those who were lovingly jealous for their dead. All were looking for a swift return of Christ, and all were disappointed. Here is our warning against expecting infallibility from an apostle in a field where our Lord tells us that he himself did not know. The comforting word is that living or dying we are ever with our Lord.

Feb. 13. *Watchfulness.*—1 Thess. 5: 1-11.

The emphasis is true to Christ's own teaching in its insistence upon the surprise of the great day's coming. These Thessalonians put the emphasis upon immediate expectation. We may differ about times and seasons, we must agree in watchfulness. Faith and love for the heart, hope for the head—these are our defenses against discouragement and doubt. For the heart is cheered in actions born of faith and love; and hope justifies itself in experience. You cannot prove Christianity outside yourself.

Feb. 14. *Duties of Daily Life.*—1 Thess. 5: 12-28.

Here is the program of a true life addressed to all, as the first verse plainly shows. It includes that mutual responsibility and kindness which knit a church together as one body. Note that it recognizes an experimental stage of church life. They were to learn through experience—always under the Holy Spirit's teaching. "Abstain from every form of evil." Small leaks sink great ships.

Feb. 15. *A Prophet of Mesopotamia.*—Num. 22: 1-14.

The different narratives woven into our account of Balaam are not easy to reconcile. This is probably the oldest and certainly the simplest. He is a prophet, though not of Israel, and lives in what was the religious and intellectual center of the ancient world. Thus far he is obedient to Jehovah's word.

Feb. 16. *A Mouthpiece of Jehovah.*—Num. 22: 15-20, 36-41.

The renewed application meets with success, but brings peril to the prophet. The verses between belong to a different tradition, not because the ass speaks, but because they make God, who has given Balaam leave to go, angry with him for going. God does not so contradict himself. Note again that the prophet speaks what is given him.

Feb. 17. *A Blessing Enforced.*—Num. 23: 1-12.

The leaven of covetousness is working in Balaam's heart, but he is still at the moment of utterance the mouthpiece of God. The whole story is like an embodiment of Christ's words, "No man can serve two masters." The toying of the will with temptation is already a fall.

The Master Workman

(Y. P. S. C. E. Prayer Meeting)

BY REV. H. A. BRIDGMAN

Topic, Feb. 18-24. Christ's Life-Work and What We May Learn About Our Own Work. John 14: 8-14.

The life the work. It is hard to think of Jesus' work apart from his life. That would be limiting his influence to the three years of his public ministry, whereas through all the earlier years too, his life was telling for God. We who are young may not now foresee our careers but our life work has already begun and what we may do later will be but the flowering out of our earlier consecration, our present painstaking efforts to enthrone spiritual things in our hearts and in the hearts of those about us. Would that all could learn how close our work for Christ is to our daily life in the world, nay, how identical the two are. As respects their attitude on this point men are roughly classified in three divisions: first, those whose lives and whose work do not count for righteousness at all; second, those who spend more or less of their time in Christian work, but whose daily vocation itself is not a factor in building up the kingdom of God. They will toil hard all day without any thought of the bearing of their labors upon the things of Christ and at night they will go to prayer meeting or conduct a boys' club. It must be that sort of a man—a prominent official in an important church—of whom I heard it said the other day "none of his tenants speak well of him." But the third class—and it is rapidly growing—consists of those who strive to make not only their leisure, but their working hours a part of their service of the Master.

A delegated work. Jesus insisted that he came not to do his own will, and that he had no power in himself. His was an assigned task. So are ours. The Christian might wish something else was given him to do, but the Commander's judgment is better than his and

we want more congenial work we can go to him any time and ask him for it. Talk the matter out with him and it will be strange if we come away as discontented as before.

The threefold spirit. *Sincerity* was the first mark of Jesus' activity. Unresting, but at the same time unhastening he was. "Are there not twelve hours in the day?" he asked. Plenty of time he had, even though the destiny of the world hung upon him, for courtesies, for fulfillment of his obligations as son and brother, for his works of love and mercy, for communion with his Father. O that we could bring into the fever and strain of our modern life something of this calmness which Jesus had! His *indifference as to immediate results* was marked. At the last, when the ground was quaking beneath the feet of the disciples, he calmly declared, "I have finished the work which thou hast given me to do." What an insignificant work in the eyes of Herod and Pilate and the world in general! Why are we so much more eager for results, for public recognition, for something tangible to leave behind us, than we are just to be faithful, just to do thoroughly and gladly the one or two things God gives us to do? In the third place we note the *power and ease* with which Jesus did his work. There is always a sense of reserve. Even when he poured out his life to the utmost, the unmeasured currents of divine love were flowing through him. There is only one way to get that power today, and that is by going to the same source from which Jesus drank copiously and constantly.

A work versus a position. Plenty of people want positions or jobs, soft, well-salaried places. But how many of us really want a life work that involves straining every nerve, that may involve the bitter cup, that surely will reverse our natural ideas with regard to place and fame and call for an outpouring of self in behalf of others? But that is the only real work, and the only work worth while for any child of God.

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It does not contain an atom of phosphatic acid (which is the product of bones digested in sulphuric acid) or of alum (which is one-third sulphuric acid) substances adopted for other baking powders because of their cheapness.

Little but Mighty

The Nelson (N. H.) church near Mt. Monadnock has but twenty-two families, yet of the women belonging to this church twenty-one are, or have been, school teachers. The town population is less than 300 in an area of more than twenty square miles, yet of natives now living, five are clergymen; three physicians (one was a missionary to China); five are lawyers, one of them a general in the Civil War, and one is a United States senator from Dakota.

T.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Feb. 12, 10.30 A. M. Speakers, Prof. J. W. MacDonald and Miss Myra I. Ellis; subjects, Can the Public School Do More for a Moral Uplift? and The Relation of the Home and the School.

HAMPDEN MINISTERIAL ASSOCIATION, Cooley's Hotel, Springfield, Mass., Feb. 13.

WOMAN'S BOARD OF MISSIONS PRAYER MEETING, Pilgrim Hall, 11 A. M., every Friday.

SATURDAY BIBLE CLASS, Park Street Church, every Saturday, 2.30 P. M. Dr. W. T. McElveen, leader.

Marriages

The charge for marriage notices is twenty-five cents.

HAZEN-HARTT—In Ahmednagar, India Dec. 20, 1905, by Rev. L. S. Gates and Rev. E. Fairbank, Rev. William Hazen of Sholapur and Florence Edith Hartt, both missionaries of the A. B. C. F. M.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

MARSH—In Leominster, Jan. 20, Mrs. Martha B. Marsh, mother of Rev. Francis J. Marsh, recently N. E. Supt. of the U. S. S. & P. S. Aged 89 yrs.

SARGENT—In Wichita, Kan., Jan. 18, of pneumonia, Rev. Roger M. Sargent, D. D., aged 82 yrs. A graduate of Dartmouth College and Andover Seminary, he served churches in Massachusetts, New Hampshire, Illinois and Nebraska. The latter part of his life has been spent with his son, Rev. C. S. Sargent of Wichita.

SUESS—In Crete, Neb., Jan. 20, of pneumonia, Rev. William Sues, a pioneer worker among German Congregationalists.

TAGGART—In Dubuque, Ia., Jan. 26, Helen S., wife of Col. S. L. Taggart and daughter of Rev. Lyman Whiting, aged 62 yrs. Daughter, sister, wife and mother; blest and blessing in all duties of Christian life.

MRS. MARTHA BAKER MARSH

"The heart of the home is still." Just as the new day dawned "God kissed his child away." Thus quietly and peacefully closed here this long, useful and beautiful life—a life in which were blended in a rare degree the sturdy virtues and the milder graces.

In her veins flowed the patriot's blood of '76. Combined with a broad intelligence, gentleness of spirit and a serene faith, strength of character, loyalty to truth and duty distinguished her. Her vision of life was one of ministering to others rather than of being ministered unto—and how closely her life corresponded with the vision friends are everywhere testifying. She even counted not her own life dear unto herself. Her home was ideal in its spirit and atmosphere, a Christian home. To its friends and kin were always coming with glad anticipation. But while a real home-maker and home-lover her interests were not confined there, but were world-wide. The church and missions held a large place in her heart, and even to the very last she kept in touch with the passing events of the day the world over. For nearly twenty years she had been a great sufferer from facial neuralgia in its extreme form, at times the pain being intense, but she bore it through all the years with a patience and fortitude that were often spoken of by friends as "simply marvelous." It was a daily testimony to her Christlike spirit.

In 1838 she was married to Mr. E. J. Marsh, who became well known as an educator in connection with academies at Thetford, Vt., Milton and Groton, Mass. Since 1855 she has resided in Leominster. Of eight children, four of whom died in childhood, only two survive her. George W. of West Newton and Rev. Francis J., recently of Boston. Funeral services were held Jan. 23 at her home where for nearly fifty years she had lived. Rev. George M. Boynton, D. D., of Bos-

CUTICURA GROWS HAIR, Clears the Scalp, Allays Itching and Heals Humors when All Else Fails.

Warm shampoos with Cuticura Soap and light dressings of Cuticura, purest and sweetest of emollients, at once stop falling hair, remove crusts, scales and dandruff, destroy hair parasites, soothe irritated, itching surfaces, stimulate the hair follicles, loosen the scalp skin, supply the roots with energy and nourishment and make the hair grow upon a sweet, wholesome, healthy scalp, when all else fails. Millions of the world's best people use Cuticura Soap exclusively for preserving, purifying and beautifying the skin, scalp, hair and hands as well as for all the purposes of the toilet, bath and nursery.



Cure hoarseness and sore throat caused by cold or use of the voice. Absolutely harmless.

ton, Rev. William J. Batt of Concord and Rev. Lawrence Phelps of Leominster officiated.

The memory of this sweetly pure Christian life is a precious heritage. Earth has lost and heaven has gained a saintly mother, a noble friend, a true woman.

'Tis ours to prize the nature we inherit,
Which she has glorified.
Nor doubt the power of the immortal spirit
Since she has lived and died.

O, silent lips! the lessons you have taught us
We tell with falling tears:
O, noble life! what blessing thou has brought us
Through all thy weary years!

MRS. SAMUEL V. COLE

Annie M., daughter of Hon. John C. Talbot of East Machias, Me., and wife of Rev. Samuel V. Cole, D. D., president of Wheaton Seminary, died at Norton, Mass., Jan. 27.

During the eight years' pastorate of her husband at the Trinitarian Church, Taunton, Mrs. Cole was a most efficient assistant in the work of the parish, doing much good and winning an abiding place in the esteem and affections of the people. When Dr. and Mrs. Cole removed to Norton there was no termination or diminishing of the strong attachment between them and their former parishioners, and upon Mrs. Cole's death the Taunton church showed in many ways their high regard for her.

When Dr. Cole accepted the presidency of Wheaton Seminary eight years ago, it was a time when great wisdom and ability were needed to solve the various problems connected with the institution. Mrs. Cole entered whole-heartedly upon the new work, and her insight and tact, her loving and sympathetic relations with teachers and students, and her absolute devotion to the interests of the school, must be reckoned among the principal factors that led to its complete success.

From far and near, from personal friends, from former parishioners, from former and present students of the seminary, from the New York and the New England Wheaton Clubs, have come to the bereaved husband expressions of heartiest sympathy in his sudden and great loss, and appreciations of Mrs. Cole's personality and work.

Scrofula

Is very often acquired, though generally inherited. Bad hygiene, foul air, impure water, are among its causes. It is called "the soil for tubercles," and where it is allowed to remain tuberculosis or consumption is pretty sure to take root.

Hood's Sarsaparilla
Removes every trace of scrofula. Get Hood's.

For testimonials of remarkable cures send for Book on Scrofula, No. 1.
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"Deserves to rank with the best contributions by Huxley to scientific literature; while from the scientific standpoint it is timely in its appearance, brilliant in its conception, and admirable in execution. It should be welcomed by all who are interested in the development of true science, but who have no patience for blatant materialism. . . . The utterance of a scientist eminent for his wonderful researches. . . . The book is full of interest and information."—*Rev. James M. Owen, Lynchburg, Va.*

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ORIENTAL RUGS AND DRAPERIES

In and Around Boston

Dr. Arthur Smith at the Twentieth Century Club

A short, stocky, well-knit figure, a round head, both hair and whiskers being pretty well silvered now, after thirty-three strenuous years in China, deep, flashing brown eyes and an attitude, sitting or standing, which indicates both self-mastery and alertness to what is going on about him—that is Arthur Smith, who has laid aside his important tasks on the field to bring to American churches at this juncture a message which he, of all men, is qualified to give.

And how it does go home! The Twentieth Century Club stands for inclusiveness and progress, but Dr. Smith had not been on his feet two minutes before Protestants, Roman Catholics and Jews who packed the room to the doors were listening as for their lives, and some who a few weeks before in the same place had heard Mark Twain sneer at foreign missions were applauding lustily this modest hero from the front.

Is there any one who has the gift of combining in his speech more effectively the grave and comic element? He rattles along at a 200-words-a-minute pace, throwing out *bon mots* as a locomotive going upgrade emits sparks, keeps his audience in a roar almost from beginning to end, and yet the net effect of what he says is serious and even solemn. Those who have been with him on his two weeks' campaign with the representatives of the American Board thus far say that he never repeats himself from point to point, hardly a sentence, in fact. He has such a reservoir of information on which to draw, and he is so dead in earnest and withal so able to adapt himself to his special audience, that he never falls into stereotyped forms of speech.

His point before the Twentieth Century Club was that America must in the providence of God assume a definite relationship to the far East; that the world's life is more and more to center around the Pacific Ocean; and that if America's commercial interests are to be established in the Orient, along with them must go a moral influence and the conveying of Christian civilization which has made this country what it is.

This meeting of the club was rendered still more notable by the delightful reminiscences which General Howard gave of Abraham Lin-

"THE PURE FOOD MOVEMENT"

How to Get Pure Food Without Federal Legislation.

The people are knocking at the doors of Congress again for legislation to protect them from impure and adulterated foods. If Congress does pass a pure food law it is not likely that it will afford full protection against food frauds. It is apt to be a very harmless affair, fixed up to satisfy public clamor. It will call forth a number of pretty speeches intended for "home consumption" and that will end it all.

There is wide difference of opinion as to what sort of legislation would prove effective. Nearly all the states have pure food laws, but the stream of adulterated foods flows on unchecked. On one thing, however, there is little room for difference of opinion, and that is this: The best way to help along "the pure food movement" is to eat a pure food—a food you know is clean and pure. Such a food is Shredded Whole Wheat Biscuit. It is made of the choicest wheat, cleaned, steam-cooked and drawn into fine porous shreds, so that the weakest stomach may take up all its strengthening elements. There's nothing secret about the process. Over 100,000 persons passed through the plant last year and inspected the process of shredding wheat. It is the cleanest, purest and most nutritious cereal food made. It is not "treated" or "flavored" with anything—nothing but pure cooked wheat. Delicious for breakfast. All grocers keep it.

coln and by the pleasing address of Señorita Carolina Marcial, a charming Spanish young woman who is in America in the interest of the International Institute for Girls at Madrid, and who is herself a fine example of the intelligent Christian womanhood which the institution fostered by Mrs. Gulick helps to produce. She has spoken at a number of places in New England and the West, and is everywhere warmly received. She, General Howard and Dr. Smith constitute a trio of Congregational speakers whom any club, secular or religious, might well be glad to secure.

The Sabbath Protective League

The dinner and oratory which marked the eleventh annual meeting of the New England Sabbath Protective League dignified and illuminated the work which the organization is doing in the eyes of the general public and entrenched it more strongly than ever in the regard of its special constituency, which includes substantial people in Boston and vicinity and throughout New England, representing various communions ranging from Roman Catholics to Unitarians. The league has gained ground steadily since its inception in 1895, and few societies have such a roll of honored names on their list of officers and committees. John D. Long, who has succeeded Senator Hoar as president, presided with characteristic skill at the banquet which was graced by the presence of ladies. Ten-minute speeches from Dr. Alexander Mann, the new rector of Trinity, Pres. W. E. Huntington of Boston University, Dr. Henson, Samuel B. Capen and Treas. Frank E. H. Gary pictured in sharp, strong lines the need of such an organization and the enterprise and wisdom with which the league is meeting the increased demands upon it. Sec. M. D. Kneeland's report pointed out the varied services rendered, such as the defeat of no less than sixty bills brought before the legislature designed to weaken the bulwarks of the Sabbath. He also said that at Lawrence, Mass., not long ago, Sunday work in connection with a large factory was stopped. The league is also doing an educational work and exerting its strong influence in behalf of the general abolishment of Sunday excursions and of open stores.

The league is now on a platform broad enough to enlist all who desire to preserve the day of rest and worship from encroachments upon it of various kinds. It does not seek to invade the field of personal liberty or to work for laws which the enlightened sentiment of the day will not support, but it bases its propaganda on the human necessity and the spiritual value of the day of rest, and it is toning up public sentiment in a wholesome and needed fashion.

Advanced Temperance Legislation

A small but interested company of Boston ministers was treated last Monday to a "temperate talk on temperance"—one candid and logical as well—from Representative Robert Luce. He, with Supt. S. H. Davis of the Massachusetts Anti-Saloon League, advocated these bills, which are approved by five temperance organizations and are soon to be voted on by the Massachusetts legislature: (1) To secure ward option, which it is believed would reduce by half the number of saloons in cities outside of Boston, for which city district option is considered preferable; (2) to regulate the sale of alcoholic medicines, requiring the percentage of alcohol to be printed on label; (3) to restrict the privileges of that "saloon on wheels," the local express; (4) to apportion the payment of license fees, one-half to the state, the other half to the city or town.

Mr. Luce called upon pastors to uphold the members of the legislature by creating a public sentiment which would support their efforts for reform and urged the ministers to instruct their members who are on boards of trade, since the legislator always values the opinion of the business man. Superintendent Davis explained methods which have achieved signal

Continued on page 211.

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No. 53-NN. This elaborate advance Spring model Waist is made of sheer white Lawn, with a front yoke effect and broad box-plait in plastron style of fine eyelet embroidery outlined with the new Marguerite pattern of Swiss embroidery. Clusters of tucks ornament the back and the gauntlet cuffs. The closing in front is concealed under plait. Detachable collar. Sizes 32 to 44 bust measure. Price \$1.00; postage 15 cts. Remit by Money Order, Bank Draft, or Registered Mail; do not send stamps. In ordering, be sure to state bust measure.

We refund your money if you are not satisfied.

We have other styles ranging in price from \$1.00 to \$5.00 illustrated in our new Shirt-Waist Catalogue—sent free on request.

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Church and Ministerial Record

Calls

BLOOM, W. KNIGHTON, Sandoval, Ill., accepts call to Onelda, Ill.
 BOCKOVEN, WM. A., to permanent pastorate at Wad-na, Minn., where he has been at work for more than a year.
 BROOKS, JONAS G., Dixon, Ill., to become Illinois state evangelist.
 CHATFIELD, GEO. A., general missionary for the U. S. S. & P. S. in the Panhandle of Texas, to the superintendency of that district. Accepts.
 COLLE, THOS. W., Gay's Mills, Wis., to Barneveld. Accepts.
 COUNTRYMAN, FRANKLIN, No. Branford, Ct., to Stony Creek.
 DUNNELLS, A. FRED'K., recently of Calvinistic Ch., Fitchburg, Mass., to Highland Ch., Lowell.
 DUTTON, CHAS. H., New Haven, Vt., to Watertown, N. Y. Accepts.
 EDGAR, EDWIN H., Oacoma, S. D., to Julesburg, Col.
 FLOOK, ALBERT, Omaha, Neb., to Arlington.
 JOHNSTON, JOHN B., Danvers, Ill., to Kirkland.
 MAHONE, LUTHER D., Astoria, Ore., to N. Yakima, Wn., with increased salary. Accepts.
 NELSON, B. G., Independence Ch., Maywood, Ill., to Bethel Ch., Chicago.
 PAYNE, H. C., to Clearwater and Hasty, Minn.
 PEYTON, FRANK, Cashlon, Okl., to Pond Creek. Accepts, and is at work.
 PIERCE, JASON N., Yale Sem. and Mt. Carmel, Ct., accepts call to Davenport Ch., New Haven.
 PUGH, F. W., Baptist Ch., Sparta, Wis., to Cong. Ch., same place. Accepts.
 ROOT, BENJ. F., Third Ch., Waterbury, Ct., to Eastwood Ch., Columbus, O. Accepts.
 SAUNDERS, HARRY L., Sparks, Okl., to Presb. Ch., Effingham, Kan. Accepts.
 SCROGGINS, A. T., Atlanta Theological Sem., Atlanta, Ga., to Verden and Binger, Okl. Accepts.
 SCUDDER, WM. H., Park Ch., Berkeley, Cal., to Rio Vista. Accepts, to begin March 11.
 SEARLES, H. CLAY, Danby, Vt., to Brasher Falls and Winthrop, N. Y. Accepts.
 SHEAR, A. LINCOLN, Calumet, Mich., accepts call to Sidney, N. Y., and is at work.
 SIMPSON, ALEX., Lee Center, Ill., to Butte, Neb.
 STILES, HERBERT W., Ada, Minn., to Dundee, Ill. Accepts.
 TENNEY, LEONARD B., Niantic, Ct., to Scotland. Accepts.
 TURNER, LEONARD A., to withdraw his resignation and remain at Wellston, Okl., with increased salary.

Ordinations and Installations

ATKINSON, ROBT K., o. Westville, Ill., Jan. 22. Sermon, Dr. W. E. Barton; other parts, Rev.

Messrs. O. H. Denney, J. H. Russells, F. L. Graff, Naboth Osborne, Jas. Hayes, G. N. Kenniston and B. T. Baird.

GRANT, FRED'K L., 4 Plainville, Ct. Sermon, Dr. O. S. Davis; other parts, Rev. Messrs. G. L. Clarke, S. E. Evans, Sherrod Soule and Dr. C. B. Moody.

Resignations

BLOOM, W. KNIGHTON, Sandoval, Ill., after five years' service.
 DUTTON, CHAS. H., New Haven, Vt., to take effect April 30, after six years' service.
 MICKELS, PETER A., Swedish-Finnish Ch., Worcester, Mass., to take effect April 1, after five years' service.
 PEYTON, FRANK, Cashlon, Okl., after more than five years' service.
 PIERCE, JASON N., Mt. Carmel, Ct.
 ROOT, BENJ. F., Third Ch., Waterbury, Ct.
 SEARLES, H. CLAY, Danby, Vt.
 STILES, HERBERT W., Ada, Minn., after seven years' service.
 TOWNSEND, ARTHUR C., Albion, Neb., to take effect May 1.

Churches Organized

LIPSCOMB, TEX., 15 members.
 MILAN, WN., 10 Jan., 13 members.
 TEXLINE, TEX., 18 members.
 TEXICO, TEX., 18 members.

Waymarks

(Covering one year, unless otherwise specified.)

ALPENA, MICH., First, Rev. E. R. Latham. Accessions on confession, 40; benevolences, \$398; church building renovated, attendance increased, spiritual life quickened.
 AUBURN, ME., High St., Rev. G. W. Fiske. Additions, 35; net gain, 30; total membership, 401. Debt of eight years' standing reduced by \$3,300, and the balance (\$700) to be collected within two months.
 BERLIN, MASS., Rev. C. O. Parker. Individual communion service adopted; ladies sent two barrels of clothing to mission school in North Carolina.
 BROAD BROOK, CT., Rev. I. A. Burnap. 11 accessions, 10 on confession; Ladies' Aid receipts \$376, largest in years; benevolences increased 65 per cent.; pastor unanimously invited to remain third year, with \$100 increase in salary.
 BROCKTON, MASS., Porter, Dr. A. M. Hyde. Membership, 710, of whom 55 received during year, 32 on confession; Sunday school membership, 988; benevolence through treasurer, \$3,056. Church pastorless 10 months.
 BROOKFIELD, VT., First and Second. Rev. G. O. Howe began service Nov. 5, 1905. Audiences increased one-third. Three received at First Ch., Jan. 7, on confession. Woman's Home Mission.

Continued on page 209



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Our Readers' Forum

It is Time to Confer

Any reader of the religious papers can see that the discussion concerning evangelists is waxing warm. There is more in it than a criticism of Dr. Torrey's methods. Evidently there is a wide difference of opinion among Congregationalists as to the nature of conversion, the forms of its manifestation, and the wisest method of clinching "decisions."

The storm center of the controversy between the old thought and the new thought is shifting from the inspiration of Scripture to the subject of conversion. With this important doctrine for a center, the storm threatens to become serious, unless the disputants are less polemical and more docile than heretofore.

Is it not time for a frank conference? Let the leaders of our denomination "go up to Jerusalem . . . about this question." Let the evangelists and their critics meet face to face and thresh it out. If they cannot do this in a charitable and brotherly spirit, they are not fit to be evangelists or ministers.

It seems as if such a conference might consummate a valuable peace, and establish a satisfactory basis for evangelistic work, through the elimination of the paraphernalia objectionable to many, and the adoption of a simple form of evangelism—a winning presentation of a few vital truths, and simple, appropriate, generally accepted methods for aggressive work.

Lyndon, Vt. WILLIAM COLTON CLARK.

Here's a Name for the Tripartite Union

"What is in a name?" A great deal, it seems, in the case of the uniting denominations. One has refused to take part simply because it is unwilling to change its name. And doubtless no one wishes to take the name of another,

while we Congregationalists, I should think, would be glad to give up our long, cumbersome and religiously unmeaning name for another which should at least be significant. How would "United Free Church of America" do? Under such a name each denomination could still retain its own as "Branch" if it wished, and all denominations, non-Episcopal at least, could join.

BROOKLINE.

Day of Prayer for Colleges

Tabor College, Iowa, suspended all college work Jan. 28. Rev. Ernest B. Allen of Toledo, O., lectured on his recent trip to Palestine. The alumni-undergraduate gathering was distinctly a prayer meeting and resulted in decisions for the ministry, for missionary service and for the Christian life. Mr. Allen also addressed the church-college meeting, which was largely attended by citizens and students. At Doane College, Crete, Neb., Rev. H. B. Harrison of Hastings, Neb., spoke in the morning, Dr. J. E. Tuttle of Lincoln in the afternoon. Attendance was compulsory in the morning and voluntary in the afternoon. The day was very successful. At Chadron Academy, Nebraska, between fifteen and twenty students confessed Christ for the first time. Yankton observed the day with two strong addresses by Dr. Frank Fox of Sioux Falls, which were largely attended. The afternoon was given to private conferences of students with the visiting pastor.

St. Louis's Chief of Police is enforcing the law against profanity in public. San Francisco has permitted the return of nickel-in-the-slot-gambling machines in the saloons of the city.

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Church and Ministerial Record

(Continued from page 207.)

ary Union and Woman's Board of Missions re-organized and at work. Three barrels clothing sent Grandview, Tenn. Union meetings for Week of Prayer with encouraging attendance; new ones rose each night expressing Christian decision.

CANTON CENTER, CT., Rev. J. W. Moulton. Repairs and improvements on church building and chapel, costing \$313, of which Ladies' Aid contributed \$93.

CHICAGO, ILL., OAK PARK, Second, Dr. Sydney Strong. Total receipts, \$29,260; for benevolence, \$18,499.

EAST WINDSOR, CT., Rev. W. F. English. Accessions, 10, nine on confession; benevolences, \$407; home expenses, \$1,496. \$67 raised toward parish house fund.

HOLLISTON, MASS., Rev. G. A. Andrews. Additions, 25; on confession, 19; pastor's salary increased \$100; benevolences increased; vestry and parlors equipped with electric lights by Sunlight Club.

Suggestive Features or Methods

OAK PARK, ILL., Second, Dr. Sydney Strong. At the five missions in care of this church—Bethlehem, Bethesda, Ewing Street, Porter Memorial, Puritan—Christmas services were held, with gifts, requiring an estimated expenditure of \$1,200, for which freewill offerings were asked of the home church.

The Ohioans

"WHILE YOU WAIT"

As the last Cleveland letter was lingering in the office, a new church was added, with the closing days of the year, to the Cleveland circle, in the attractive and growing suburb of Lakewood. The field is ample, the nucleus excellent, Dr. Bradley's sermon on The Faith of Our Lord Jesus Christ, was uplifting, and the new field, temporarily supplied, waits for the coming new superintendent of the Cleveland City Missionary Society, to grasp strongly its community. We are now 28, five without the city limits, and 23 within.

THE MEMORY OF THE JUST

As a New Englander Justin Snow invented the coupon railway ticket and suggested the fractional paper currency of the Civil War. When past fifty and after serving as general ticket agent of the old Hartford, Providence & Fishkill Railway, he came to Cleveland, and long after the time when most men cease to make new friendships, he knitted himself in an unusual way the hearts of the Euclid Avenue Church, which he served as deacon, and as such a clerk as no other church ever had. A personal friend in earlier years of Ray Palmer, Horace Bushnell and Henry Ward Beecher, by geniality, imaginative qualities, application and strong religious character he had influenced for good many lives. Dr. Hiatt spoke eloquent and heartfelt words at the funeral service in the church.

THE COMMON MEETINGS

Dr. Bradley at the club, on Honoring the Forefathers, was frank and searching, but inspiring and hopeful. Dr. Hiatt, at the Ministers' Meeting, on The Religious Outlook for 1906, gave a comprehensive and valuable sketch, undenominational, interdenominational and denominational.

INDIVIDUAL CHURCHES

Bethlehem Church, Cleveland, has managed its local affairs creditably and harmoniously in the lack of a Slavic superintendent, with Sunday school increasing and never better supplied with teachers. The Bohemian part of the church is strengthened by the immigration now coming to America, which is the fruit of foreign missions. While Mizpah branch (Polish) has yielded Mr. Kozielek to take the place of the lamented John Lewis, at Detroit,

it has received again its former beloved pastor, Paul Fox, and is more promising than ever.

The Huntsburg church, in a waning country community, with a half dozen sons in the ministry, an uncounted number doing good elsewhere, and a dozen sons and daughters away at college or teaching, still holds its relative place of influence in its community. Its annual meeting was all-day, with a notable dinner, fully half the resident members present, and responses from many of those away.

Ohio regrets to lose a young, vigorous and effective pastor, in Rev. C. Rexford Raymond, who goes to Flushing, N. Y. In Bellevue, his first pastorate, Mr. Raymond has added about 150 to the church and has come to be recognized as one of the strongest and most promising of the younger men of the state, as preacher, platform lecturer and organizer.

J. G. F.

Pastor's Class in the Christian Life, Walla Walla

SUBJECTS

How to Begin.
Perseverance.
Companionship with Jesus.
Conquering Temptation.
Regular, Reverent Support of Public Worship.
Work for Christ and His Church.
Learning to Pray.
The Sacraments of Baptism and the Lord's Supper.
The term closed with a review and an oral examination by the Sunday school superintendent. Interest was increased by the election of a president and secretary, a social given by the president, and by the frequent assignment of work to be done by the class. Constant reference was made to Steps Christward.

A. R.

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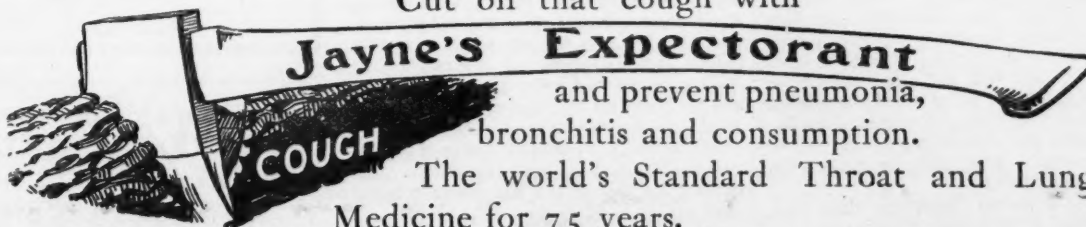
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In and Around Chicago

Can and Will the Churches Save Chicago

A singular question to ask, inasmuch as it ought to be taken for granted that the churches will do their best in this direction. Efforts to answer the question were made in the Ministers' Meeting Monday by Rev. Messrs. W. B. Thorp, E. M. Williams and G. H. Bird. Mr. Thorp said that other agencies than the churches are seeking to save the city and that the minister should be acquainted with them and co-operate with them as far as possible. These are the schools, the press, the city government, social settlements, even the clubs. It is a source of power for a minister to know the principals and the teachers in the public schools of the section of the city in which he lives. He ought also to know the aldermen who represent his ward and editors and managers of the great papers.

Dr. Williams described the shop meetings which the Presbyterians have recently held in the city. Rather more than one hundred shops and factories have been open to them, and short meetings lasting not more than twenty minutes have been conducted by volunteer ministers and laymen at the noon hour. These meetings have been interesting, and although attendance could not in all cases be estimated owing to the fact that there were no rooms in which the men could be gathered, but were held in the shops themselves with men crouching behind the machinery, the impression prevails that the meetings were of value. Some fourteen establishments request the Presbyterians to hold these meetings once a week permanently.

Mr. Bird, who has been nearly twenty-five years in South Chicago, among a working people whom he knows thoroughly, gave it as his opinion that the best way to make the acquaintance of aldermen, school teachers and other influential persons is to do one's own work quietly, as in that way one will come in the course of time into intimate relations with all who care for the city's welfare. There was little time for discussion, but brethren appeared to agree with each of the speakers, especially with Mr. Bird, whose experience amply justifies every statement he made.

IN MATCHTOWN

Fortunately no Faith was Required, for She Had None.

"I had no faith whatever, but on the advice of a hale, hearty old gentleman who spoke from experience, I began to use Grape-Nuts about 2 years ago," writes an Ohio woman living in Barberton, who says she is 40, is known to be fair, and admits that she is growing plump on the new diet.

"I shall not try to tell you how I suffered for years from a deranged stomach that rejected almost all sorts of food, and assimilated what little was forced upon it only at the cost of great distress and pain. I was treated by many different doctors and they gave me many different medicines, and I even spent seven years in exile from my home thinking change of scene would do me good. You may judge of the gravity of my condition when I tell you I was sometimes compelled to use morphine for weeks at a time.

"For two years I have eaten Grape-Nuts food at least twice a day and I can now say that I have perfect health. I have taken no medicine in that time—Grape-Nuts has done it all. I can eat absolutely anything I wish, without stomach distress, I am a business woman and can walk my 2 or 3 miles a day and feel better for doing so. I have to use brains in my work, and it is remarkable how quick, alert and tireless my mental powers have become." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in packages.

Dr. Loba Takes a Vacation

For a long time Dr. Loba of the First Church, Evanston, has been suffering from overwork. The care of a church like his and necessary outside duties have been a severe tax on his strength. His people last week generously gave him a leave of absence for four months, in the hope that complete rest will restore his health. Dr. Loba himself thinks so long an absence unnecessary, but he realizes that he must have some relief or soon face a breakdown. He has done a great work as pastor in Evanston. His church is one of the strongest and most prosperous in the West. Its benevolence is large and many of its members are engaged in aggressive Christian service.

Municipal Matters

Just at present the question is, Shall the number of policemen be increased? The prevalence of crime and several recent brutal murders in reputable sections of the city have led to an almost universal demand for better protection. But there is no money to pay for it. Friends of law and order, and the press demand an increase in the license paid by the saloons. It is now only \$500 a year. It is proposed to raise it to \$1,000. Of course there is a strong opposition. Prohibitionists object to any license fee whatever. They would banish the saloon from the city. Liquor interests oppose any increase in the fee. Brewers say that a great many saloons have all they can do to live and pay the present license. The public would rejoice if the increase of the license would wipe out of existence one or two thousand of them. Politicians hesitate to take so radical a step and yet may yield to the pressure of popular sentiment and compel the saloons to pay a larger proportion of the cost of arresting and punishing the criminals they are so constantly making.

Little is said about the traction question. The mayor assumes that the people will vote for municipal ownership in April, but he seems to forget that such a vote will not furnish money or experience for the running of the street cars, and that even the \$75,000,000 which is all the Mueller certificates can produce, if they are good and can be sold at par, will be far too little to buy and equip the roads now in existence, to say nothing of giving the improvements the companies will give.

The Law and Order party is still busy, and while the mayor insists that he is under no obligation to enforce the law which requires saloons to be closed on Sunday, it may be that the time will come when he will be compelled to do so. What the city chiefly needs is not mere outward enforcement of law but a public sentiment which shall frown upon all wrongdoing and honor public officials for their character rather than for the votes they may be able to command.

An Interesting Service

Jan. 23 two corner stones were laid in Marietta, O., one of them for the \$40,000 dormitory and the other for the library building toward which Mr. Carnegie has given \$40,000. In this will be placed the finest library in the state and one of the best in the West. In Americana it is excelled only by the library at Madison, Wis. To make room for one of the new buildings, the old dormitory erected in 1832 had to be torn down. The documents deposited in its corner stone crumbled like cinder when exposed to the air. In the new corner stones, copper boxes, carefully sealed, were placed. The buildings occupy an important place in that new Marietta College which is rapidly coming into existence. A central heating plant, a dormitory for the academy, a chapel and an historical building are still wanting. Brief but timely addresses were made by President Perry, Thomas H. Kelley of Cincinnati and Mr. J. H. Gallaher of Marietta. The outlook for the college was never brighter than now.

Chicago, Feb. 3.

FRANKLIN.

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Now, after trying but one treatment of your 'Pyramids,' I am free, free to tell all sufferers of this dreadful disease to try this medicine—the Pyramid Pile Cure. It will cure when all others fail. Sincerely yours, G. Braneigh, Schellburg, Pa."

Any one suffering from the terrible torture, burning and itching of piles, will get instant relief from the treatment we send out free, at our own expense, in plain sealed package, to every one sending name and address.

Surgical operation for piles is nerve-racking, cruel, and rarely a permanent success. Here you can get a treatment that is quick, easy to apply and inexpensive, and free from the publicity and humiliation you suffer by doctors' examination.

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Send your name and address at once to Pyramid Drug Co., 13729 Pyramid Building, Marshall, Mich., and get, by return mail, the treatment we will send you free, in plain, sealed wrapper.

After seeing for yourself what it can do, you can get a regular, full size package of Pyramid Pile Cure from any druggist at 50 cents each or, on receipt of price, we will mail you same ourselves if he should not have it.

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In and Around Boston

(Continued from page 208.)

success in New York State, his former field, and urged ministers to appoint in each church a legislative committee of three, they to work among the other members, thus securing throughout the state a network of Christian citizens who could be relied upon at critical times to send letters and telegrams to their representatives.

In discussion, Mr. Evans of Cambridge objected to the Ward Option Bill on the score of unfairness, fearing it would bring saloons into certain sections of no-license cities or towns. Dr. Conrad believed the bill a fair one, and that under it many who now vote Yes would vote No. Mr. Luce, in rebuttal, contended that in regulating a deadly evil, such as a contagious disease, for example, one could not act in the interest of absolute fairness, but of self-protection; and Mr. Davis cut the knot by announcing that the Ward Option Bill, if passed, would affect only cities or towns voting for license. Mr. Evans objected to the appointment of a committee on legislation to represent the Church, as savoring of ecclesiasticism. Dr. Conrad said such a committee would represent the Church not as an ecclesiastical body, but as a social and moral force.

Dr. Plumb's Two Months' Vacation

At the Walnut Avenue Church, Jan. 28, the pastor, Rev. A. H. Plumb, D. D., was unable to preach, having been taken ill the evening previous from indigestion. He preached last Sunday and seemed in his usual health. His people, however, kindly insist that he take a two months' absence and rest. Dr. Henry E. Barnes supplied the pulpit on the 28th, and Pres. J. H. George of Chicago on the evening

of Feb. 4. A harder working pastor than Dr. Plumb it would be difficult to find, and his many friends will wish for him the happiest of times on this little holiday.

The Adams Memorial Service

There will be a memorial service commemorating the one hundredth anniversary of the birth of Dr. Nehemiah Adams, at Union Church, Boston, Sunday evening, Feb. 18. Addresses will be made by Drs. Samuel Lane Loomis, Albert H. Plumb and Alexander McKenzie.

Personalia

Jemima Luke, author of the hymn, "I think when I read that sweet story of old," died last week at Newport, Isle of Wight.

The ethical and spiritual status of Mr. John D. Rockefeller as they bear on his fitness for heaven or hell were so much a matter of difference of opinion between two Kentucky Baptist deacons last week that ultimately one murdered the other.

The death of Rev. Dr. J. G. Montfort, aged ninety-five, for many years editor of the *Herald and Presbyter* of Cincinnati, O., removes the Nestor of American religious journalists in point of age and service, the *Herald and Presbyter* having been in the Montfort family for many years.

Tuan Fong, Viceroy of Fukien and Chikiang, who is of the party of eminent Chinese now visiting this country, at the time of the Boxer uprising was viceroy of a northern province in which were many Americans, miners and missionaries. He summoned them to his home and gave them protection until the danger was over.

Southern Methodism has just lost a large personality in Bishop J. C. Keener. His college training was at Wesleyan, Middletown, Ct., and when asked once whether he got much from his college course he replied: "No, they didn't teach much and I didn't learn what they did teach. Incidentally I learned to skate and eat codfish, but chiefly I was engaged in studying New England character."

The death of Rev. Timothy G. Darling, professor of Christian theology at Auburn Seminary, New York, removes a brilliant teacher with a limited reputation, he having done little in authorship. He was a good deal of a wag, and once when finding on a hotel register in Europe the signature William Albany (Bishop Doane) he signed under it, "Timothy Auburn."

Sec. J. L. Barton's recent course of lectures at Andover Seminary was a thorough and illuminating treatment of his theme, The Regeneration of Turkey. His experience as a missionary and his present oversight of the field as foreign secretary of the American Board doubly qualified him for the task. A number of ministers from adjoining towns shared with the Andover students the enjoyment of the course.

Prof. George T. Ladd, who terminated his long service as head of the department of philosophy at Yale last June and has since been occupied with the proofs of his great work on the Philosophy of Religion, has begun a semester's work lecturing in philosophy at Western Reserve University. At its close he expects to fulfill an engagement in Japan similar to the one which he filled several years ago, with much credit to American education and satisfaction to the Japanese people. He is not commissioned with any reconstruction of Japanese institutions, as some newspapers are fond of saying. He is simply to lecture under the auspices of the Imperial Education Association in the Imperial University and elsewhere. His type of thought is highly esteemed in Japan and his services there have been greatly appreciated and honored.

WHAT SULPHUR DOES

For the Human Body in Health and Disease

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason taboored by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

OVER SEA HABIT

Difference on this Side the Water.

The persistent effect upon the heart of caffeine in coffee cannot but result in the gravest conditions, in time.

Each attack of the drug and that means each cup of coffee weakens the organ a little more, and the end is almost a matter of mathematical demonstration. A lady writes from a Western state:

"I am of German descent and it was natural that I should learn at a very early age to drink coffee. Until I was 23 years old I drank scarcely anything else at my meals.

"A few years ago I began to be affected by a steadily increasing nervousness, which eventually developed into a distressing heart trouble that made me very weak and miserable. Then, some three years ago, was added asthma in its worst form. My sufferings from these things can be better imagined than described.

"During all this time my husband realized more fully than I did that coffee was injurious to me, and made every effort to make me stop.

"Finally it was decided a few months ago, to quit the use of coffee absolutely, and to adopt Postum Food Coffee as our hot table drink. I had but little idea that it would help me, but consented to try it to please my husband. I prepared it very carefully, exactly according to directions, and was delighted with its delicious flavor and refreshing qualities.

"Just so soon as the poison from the coffee had time to get out of my system the nutritive properties of the Postum began to build me up, and I am now fully recovered from all my nervousness, heart trouble and asthma. I gladly acknowledge that now, for the first time in years, I enjoy perfect health, and that I owe it all to Postum." Name given by Postum Co., Battle Creek, Mich.

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Postum Food Coffee contains no drugs of any description whatsoever.

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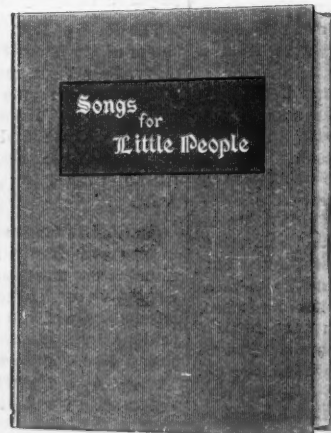
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